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SEPTEMBER, 1877.

[Price 6d.

THE SPIRITUAL MAGAZINE

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

Who are Spiritualists? They who affirm :—

1st.—God is a Spirit.

2nd.—Angels “are Spirits sent forth to minister,” visibly and invisibly.

The joint action of those intelligent powers produce the family and national incidents called Special Providences.

3rd.—A knowledge that Man passes out of his body a living intelligent substance.

4th.—A knowledge that under certain conditions many such can and do visit, and also as “Ministering Spirits” assist the families they are connected with by ties of affection.

SPIRITUALISTS in great numbers are connected with all the Churches of the Empire. Their knowledge vitalizes their perceptions of the Deity.

Our Battle Cry is now—ATTACK.

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TO READERS AND CORRESPONDENTS.

All Communications relating to this Magazine, whether of a Literary or Business character, should be addressed to the EDITOR, J. ENMORE JONES, Enmore Park, S.E., London.

Let all take a heart interest in the Work before us. Get all Institutions in your district and all earnest thinkers to take the Magazine. Let all order through their Booksellers.

Mother Shipton's prophecies are either true or false. Will someone, through the records in the British Museum or elsewhere, send us a copy from a printed copy published prior to 1800. The copy at present extensively sold names 1881 as the end of the world. Strange! The old Pole Star or Dracon will again pass the eye of the Great Pyramid Shaft, after a lapse of 4,047 years, in the year 1881. Strange! The interior main or *grand* passage registers the end of the present Era in 1881. Strange! There are indications of a great change in the physical of the world's history about the year 1881.

We have not space nor time to gossip. The erratic sayings and writings of some who call themselves Spiritualists is something "curious;" a kind of dovetailing previous beliefs on to their new sensation—"Spirit-Life." With an enormous weight of ignorance in their cistern they tube out with much noise their modified notions.


To several Subscribers:—The Editor has no control over Dr. Sexton, who is not in any way connected with the *Spiritual Magazine*. The August number was in the hands of the Publishers on the 28th of July, 1877. Dr. Sexton could have procured the copies at that date for the persons who sent him their Subscriptions before April last. We advise writing to him. The complaints to us have been so frequent, that we feel annoyed. Literary men are, as a rule, non-business men.

Swedenborg, the Seer, is to some German minds like Andrew J. Davis, the Seer, to some American minds the one great light. To us they are *neither* the Supreme light. They are borrowed lights through the New Testament revelations. Swedenborg's religious rearing as the son of a bishop, and his educational training as a scientist gave him ample thought-material for volume writing. Swedenborgians in Great Britain muster 5,000 members only. All this year and next, if spared, our energy and knowledge must be centred in grounding sectarians (numbering hundreds of thousands) in the *practical* conviction that the New Testament is the harbour for tempest-tossed thinkers, and in assisting to guide the scientists to Spiritualistic facts.

SPIRITUAL MAGAZINE: EXTENDED USEFULNESS.

SEVERAL SUBSCRIBERS having desired us to send them a few of the slips issued in June respecting the *Spiritual Magazine*, so that they might enclose them in *envelope letters* to those friends they desire to become Subscribers. We therefore in July enclosed for that purpose as many as we dare to do without increasing the postage. *Energetic action* by our friends will extend still more our circulation. We rejoice to find that so many Spiritualists and Non-Spiritualists appear to be in heart earnest to extend the spiritualistic knowledge given monthly in the *Spiritual Magazine*.

We prefer that intending Subscribers simply register their order at any respectable Bookseller who usually supplies the family with ordinary Magazine Literature. We prefer that plan to sending to us direct, but if the Bookseller cannot supply, then send to us. This may be needful in districts far from London.

 SPIRITUAL MAGAZINE.

As the *Spiritual Magazine* circulates amongst the reading public, Clubs, Reading Rooms, Mechanics' Institutes, Literary Societies, &c., it forms an excellent medium for Advertisers.

THE Spiritual Magazine

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

SEPTEMBER,
1877.]

WHAT IS TRUTH? THAT WHICH IS.

[No.
213]

SPIRITUALISM AND ITS PHENOMENA.

By H. W. THOMAS, D.D., of *Aurora*, U.S.A.

“ Prove all things; hold fast that which is good.”—1 *Thessalonians*, v., 21.

WE are all of us learners in this world. The wisest really know but little. We begin without any knowledge, and we follow along the lines of thinking that others have followed. Each generation succeeds in pressing the lines of inquiry a little way beyond where their predecessors left off, and thus there is from generation to generation a slight advance in truth. The best that we can all do is to be in the fullest sense the disciples of truth, and to be so truly in love with truth that we prize it above everything else. Men should not belong to any party, but the party of truth and right. Whenever a party disregards the sentiment of patriotism, then be a patriot, and let the party go. And whenever any party interferes with truth, then follow truth, and let the party go. It is in deep loyalty to this spirit that I would speak to you to-night, as always. In our first discourse we laid down some general facts or propositions in reference to the world of matter and the world of spirit, and on last Sunday evening I attempted to bring out a general history of the thinking of mankind on the spiritual side of the subject, and I think we all of us saw with great plainness that there is a line of profane history bearing on the question of spirit and spirit manifestation, and also a line of sacred history, including the Old and New Testament, the early church fathers, and the most devout minds in the different Christian Churches.

I now come to ask your attention to some of the spiritual phenomena, and the first is what I may call the common belief in reference to the existence of spirits and the phenomena of the manifestation of spirits in this world.

BELIEF OF THE COMMON MIND.—There are certain broad truths that find a place in the common mind, that deserve a degree of weight even beyond the teachings of scholastic minds, or of the minds trained in the different schools of religion and philosophy—truths which seem to be common to the best minds throughout the world and which have prevailed all the way down through the different ages. If you will go to what I call the common devout mind—the mind that has not been trained one way or the other in the schools, you will find an almost universal belief in the existence of spirits and in the manifestation of spirits. I was talking the other day with one of the most devout women of this town, a woman lingering in the beautiful sunset scene near the close of life; one who has never given any thought or study to the philosophy of this question, and who is entirely foreign from the modern school of Spiritualism, and I asked how life looked to her, and if there was anything in her experience that seemed to assure her of the life to come, and if there was anything like the presence of angelic or spiritual beings along her way. She said: “If you only knew the experience I have had on that subject, you would not have any doubt.” Then she related a number of instances where warnings and impressions had come to her. One of the best women in the city of Chicago, one who was deeply imbued with piety, but free from the bias of the schools on this question, lost her husband, who died suddenly away from home. She was stricken with great sorrow, and she told me that she was lying in her bed one morning, she was fully awake, and was praying for relief, when all at once her husband stood before her, as he had looked in early manhood. She attempted no explanation of the fact. It simply *was* a fact, and with it there came to her rest. We know that the experience of the most prayerful people in the world records more or less of these things. Give them such weight as you think best.

DREAMS, IMPRESSIONS, &c.—SPIRITUAL MEDIUMSHIP.—Another class of phenomena is what may be called impressions, dreams, warnings. History and literature and experience are full of these things. There are persons in almost every community who tell us that they have had vivid impressions, so vivid as to cause them to alter their course of conduct—a certain presence or foreseeing of danger or trouble, which they have often avoided by heeding the warning of impression. Where do these things come from? What do you make of

them? Take the strange phenomena of dreams or the impressions that come through dreams. Dr. Bushnell in his work on *Nature and the Supernal*, relates a case that I will substantially repeat, as the work is not readily attainable. He tells us that while in California one evening, in conversation with a group of his friends, he noticed one white-haired, thoughtful man. The conversation at length turned upon dreams, and the attention of the company was directed to this gentleman and he was prevailed upon to relate to Dr. Bushnell what many of those present had heard before. He said that one night in the winter time he dreamed that he saw a company of travellers far up in the canons of the mountains. They had lost their way and were struggling with cold, and snow, and storm and night, trying to gather leaves to build a fire. He awoke, and thought it only a dream, and he went to sleep again. The dream came with increased force, and so deep was the impression that he got up and dressed himself. I believe he went to sleep, and again had the same dream; that night, or possibly the next night—it is a long while since I read this—the impression made was so deep that he sought out an old miner or traveller, who was familiar with the mountain region, and related his dream to him. The traveller said, "Why the description of the place is so minute and vivid that I can go directly to it; I know it well." The dreamer was a man of wealth, and said, "I will fit out an expedition to go there and rescue any party that may be in distress." People said he was crazy, but he said, "It is my money, and I am able to do it, and I will do it." The expedition started under the guidance of the old mountaineer, and at the very place and under the very circumstances that the dreamer had seen in his dream, they found a suffering company and brought them into safety. Many of them were yet living in that community when Dr. Bushnell was there. What will you make of this?

Another class of phenomena that I may mention briefly is found in what is called spiritual mediumship in our day. There are different kinds of mediums. There are physical mediums, who exert their force upon matter, moving tables, pianos, and all that. Then there are writing mediums, who claim to be in some way influenced or controlled by a higher intelligence, and who will write what seems to be, or what purports to be, a communication from some mind that has passed from this world. Then there are those who are speaking mediums, who claim to be possessed by some intelligence disembodied—some one who has been a longer or a shorter time in the spirit life. There are those also who are healing mediums, who claim to have the power of healing the sick by the laying on of hands.

THE MATERIALISTS AND THE SPIRITUALISTS.—Now, my friends, I ask this practical question: What are we to do with all these things? It is useless to deny the existence of everything I read in sacred and profane history last Sunday evening. We can not deny the fact of such histories existing; nor can we deny the fact of men, along down from the past ages to our time, believing in the things that I read. There are two general ways, or three, of disposing of questions. The first is on the hypothesis of the Materialists. The Materialists represented by such men as Dr. Draper and Herbert Spencer and Dr. Hammond, have a very easy solution of all these things. I speak of them as Materialists on this side the question of philosophy. They say the early ages of the world were the ages of faith, and in those times the human mind found many strange and curious phenomena, and as by the law of its being it must seek causation, and not knowing the laws of nature, it placed that causation in outside or supernatural agencies. This they call the childhood age of the world, and they say that nations and individuals may have their age of childhood. It is the superstitious age, when credulity is larger, when people are easily imposed upon, and readily believe all kinds of statements and easily credit the supernatural. This same class of Materialists come along down and tell us of the age of reason, when men began to think—when men did not believe everything, but looked into it. It is a very easy thing for these philosophers and their disciples to dispose of everything that belongs to spiritual phenomena. Instead of a personal, living God, they give us the nature of nature. Instead of the living mind, they give us something that is evolved out of the brain, as the liver evolves bile, or the flower emits an odour. All this great world of phenomena they relegate to the unbreakable domain of fixed laws; and all these things that are reported in the Bible and everything that Spiritualists say come from above, they account for on the principle of superstition, on the principle of sleight of hand, and on the principle of nervous derangement or sensorial delusion. Looking at the matter from their stand-point it is really enjoyable to see how easily the writers of this school dispose of the question. Sleight of hand, they say, may account for almost anything. Look into this curious nervous system of ours and study the sensorial delusions to which it is subject, and all the phases of hysteria to which it is liable, and there you will find enough to account for the popular belief in spirits, in mind, in angels, and in God. That is substantially the materialistic answer to everything of this kind. Another way is to give it over to the hands of the Spiritualists, popularly so denominated. They belong to the superstitious

and gullible class of people, who are foolish enough to believe that God can speak to man, that angels can come to our world, and that departed souls may in some way reach and influence human life. Doubtless there are many people of this class who are hysterical and superstitious and credulous, and easily deceived.

THE RELIGIONISTS.—Coming to the religious solution of the question in the broad sense of religion and you will find two or three schools here. All the schools, so far as I know, unite in the belief that in the Bible times and in the New Testament times there was such a thing as the manifestation of God, such a thing as the appearance of angels, such a thing as the coming to the world of the spirits of the departed. Thus they all believe that Samuel was raised from the dead; that they were angels that came to Abraham at his tent-door; that angels importuned Lot in Sodom; that Moses and Elias appeared on the mount of transfiguration and made themselves known to James and Peter and John. Now come in two classes of religionists. One is the credulous with the rest in reference to things accounted miraculous in the Old Bible Times, but incredulous in reference to the same kind of things in our own time. They will believe, easily enough, that angels walked on the earth and talked with men four thousand years ago, that angels sang in chorus at the birth of Christ, that the angel appeared at the sepulchre, that Peter was taught in a vision, that the apostles had power to cure disease and cast out evil spirits; but they are not willing to believe in any kind of Spiritual phenomena now. They seem to think that such things are credible just in the ratio of their distance from the present time. They would accuse a man of heresy and infidelity who questions any of these old Bible accounts, but they are unwilling to believe in the possibility of such phenomena at the present time. They do not want to receive them; they do not want to see them or hear of them; they will not believe in them.

Let it be reported that any man is cured by prayer, or by the laying on of hands, or that any one was warned in a dream of danger, or had heard from friends in the other life, and these people instantly cry it down, and they will bring on the doctors who will pronounce it another case of hysteria! Then there is a class of religionists who, holding to the doctrine of spirit and its manifestation in the old time, believing in the miracles of the Old and New Testaments, hold also to the possibility of spirit manifestation and of things in ordinary language accounted miraculous in our times. I belong to the latter class. I believe in spirit. I believe in angel-life and spirit-life. I believe in

the miracles related in the Old and New Testaments as things not wrought out by the breaking of any law, but by the coming down of a higher power—just as gas will give a balloon the power to rise, not by breaking the law of gravity, but simply by the exercise of another force. I believe in the possibility of these things occurring now. I believe in the possibility of manifestations and the reception of influences and impressions from above, and in the possibility even of the sound of voices and the appearance of forms from the other life.

TESTIMONY.—Take and read a book written by Dr. W. W. Patton, the Congregationalist—not the other Patton, for he wouldn't write such a book—on "Remarkable Answers to Prayer." He gives numbers of cases of the healing of disease in answer to prayer that are as thoroughly substantiated by testimony as any of the cases in the Old or New Testament. We take a case in the New Testament, say that of the man who was cured of lameness at the beautiful gate by Peter. We don't know how lame the man was, the event occurred two thousand years ago, and there is no concurrence of a number of living witnesses in the story; yet we believe it because it is recorded in this book. Yet here are cases where the parties have been examined by physicians still living, who have been under the care of the best physicians of the country for years, and who have finally been cured by the laying on of hands and by prayer. There are recorded in Dr. Patton's book the cases of cures in this manner of Methodist ministers' wives and Methodist ministers themselves, of Presbyterians, Congregationalists, and Baptists, one after another, authenticated by testimony that would not be questioned for a moment if any other subject were under consideration.

Thus are these different schools looking at the subject in the different ways indicated—the materialists relegating all the phenomena to superstition, hysteria, and sleight-of-hand; the spiritualistic school accepting them as facts; and of the religious school, one part accepting them as true way back yonder, but denying them as true now, and the other part holding to the truth of such things in Bible times and believing also that such things are possible now.

If you ask why these things are not more universally known, why more people are not cured by the laying on of hands, I can only answer that a cold materialism has silently stolen in upon the church. We have so accustomed ourselves to look at the material side of questions that the church has nearly lost its faith in such things. A man would be accounted little less than an idiot who should now attempt to get the elders of a church together, and propose to heal a sick person by the laying on of

hands. The church will believe in such things occurring two thousand years ago, but when we come down to our times it thinks there is no need of miracle or anything of this sort.

WHERE IS THE REAL TRUTH?—Let me ask this other question: Laying aside the different theories that have obtained, where does the real truth reside? I can only speak for myself here, and I can only say, as John Wesley wrote in the preface to his sermons, "I am only a learner." In the first place, I must accept these historic facts, and I must accept the common belief of mankind. In the next place I must confess that there has been and still is in the world a vast deal of superstition; that there are a great many deceivers; and that, as in the days of Moses, when the great necromancers met him in the field of necromancy, men by sleight-of-hand may be accounted for on the theory of nervous or sensorial derangement. But, my friends, giving the greatest credit to the age of reason and science, to the power of sleight-of-hand, and to sensorial illusion, and I cannot honestly account for all these strange phenomena on these grounds alone. There is such a thing as carrying scepticism to a point where it becomes as ridiculous as the greatest degree of credulity. Dr. Adam Clarke stands by me on this point. He says that to deny such things as the rappings and other strange manifestations at Epworth parsonage is to deny the senses of mankind and the testimony of some of the best men and women in the world, and would overturn every source of evidence on earth. Now, when I say this I am willing to admit an occult force, and in naming it I do not care for terms. There may be an undiscovered occult force that may explain everything that belongs to mediumistic phenomena. Prof. Huggins, after examining these things, admits that there is some occult force that we have not yet got hold of. But that does not account for all the phenomena that are manifested. Take some of the facts that belong to the realm of mind. How are you going to account for such a thing as that dream of the lost company in the mountains. It is not safe to deny it. You might as well deny any statement of fact in the New Testament. If we are to put any trust at all in human testimony, we must believe that fact occurred as related. When Bishop Lee of Iowa fell from the top of the stairs, his son, living in Missouri, was awoke as by a shock in the midst of a troubled dream, and he got up and told his companion, "My father has fallen and hurt himself," and the next morning he received a telegram announcing the fact. What are you going to do with these things? What explanation do you have when one mind somehow reads another mind? How is it that the spirit may seem to go out beyond ourselves? You are going to visit some

people, and when you get there they will say, "We were just thinking of you and expecting you." They had an impression of your coming through your mind going ahead of you. Is there not something in this that wants something more than an occult force to explain it? Can we account for it except on the theory of the mind travelling out of or beyond the body.

THE TRUE PHILOSOPHY.—I cannot myself, by any amount of scepticism—and I am credited with having enough for ordinary purposes—get rid of the fact that impressions come to influence candid men in the form of dreams and warnings. I cannot in that way get rid of the impression that many in this audience and thousands of people all over the land have experienced that there is a spirit presence about them. To explain that, I must call for more than superstition, more than hysteria, more than sleight-of-hand. Mere reason will not explain it all, and I love reason as much as anybody, but we must not let even reason run mad. On the other hand, I take my stand fairly and squarely as a philosopher with the great spiritual school of religion. As a philosopher, I must stand with the spiritual philosophy as against the material philosophy, and with the realistic school as against the ideal school. I must equally oppose that philosophy which says there is no such thing as spirit, and the philosophy which says there is no such thing as matter. I must believe I am not only a world of matter, but a world of spirit. I must believe that I am not only conscious of my own impressions of things, but that I know the things themselves outside of the mind. Facts that come to the human mind from without, I must refer to outside forces. If a thing is seen with the eye or a sound heard by the ear, I am conscious not only of the impression of what is transmitted to the mind through the eye or ear, but I actually see the object that produces impression; I actually hear the sound. I carry this philosophy into the spiritual world. Hence I believe in a great Spiritual Being, in whom is bound up every conception of power, of wisdom, of love, of sympathy, that I call God. I believe God spake to man. I believe in an immense world of spirits, and that these spirits may make themselves present to us; that they may influence our lives in impressions and in dreams; that their love has not grown cold, that their interest in this world has not died out in the years that have separated them from us. Say that these impressions are simply a sensorial delusion, and I am simple enough in my childhood age, if I may so call it, to believe on this subject with Dr. Clarke, and John Wesley, and Mrs. Fletcher, and Richard Watson, and Horace Bushnell, and Henry Ward Beecher, and all the great spiritual philosophers and thinkers of the world.

MODERN SPIRITUALISM.—If you ask me for my opinion of modern Spiritualism, I think there is both good and evil in it. I think that in so far as it helps to call attention to the immortality of the soul of man, in so far as it lifts up the thought of the spirit and the thought of the future, it is valuable. In so far as it makes the future life real to many minds that might not reach conviction in other ways, in so far as it has in it truth and goodness, it is good. On the other hand, in so far as Spiritualism would cast a cloud of infidelity on the Bible and inculcate irreligion, in so far as it tends to carnality and sensuousness, as it certainly does in many cases, so far it is an evil. There is in it both good and bad. In so far as it keeps free from carnality and lust, and teaches that man has soul, and that the whole air may be full of divine forms and voices, we have nothing to fear from it. Let us hold on to the good there is in it. I tell you, my friends, there is a great battle to be fought here. Take the philosophy of England to-day. The scientists as a class are drifting squarely into blank materialism, relegating this whole world to the domain of fixed material law. In so far as we come within the influence of this materialistic philosophy and lose our grasp on the idea of spirit on the thought of a personal God, we lose our power over ourselves and over others in religion.

I believe, then, in a vast realm of spirits—in a spirit-world as well as in spirit beings. Some may ask, "Do you mean to say that the world is in no sense material?" If you mean to have me say there is nothing material about it, I answer no. What do you call light, and heat, and electricity? What do you call it when one grain of musk will scent a room for a hundred years, and suffer no appreciable loss in all that time? There may be a world of matter so fine that we may call it spirit. Out of the coarse rock and the lifeless earth comes the flower; from the flower comes the odour. Thus the seen forces of the world are constantly producing the unseen. Take the light of the sun. What a vast proportion of the sun's rays are pouring into unseen space. There is this vast psychomaterial world if you want to call it so, a world whose material is that which is refined, carried to a point that our senses can perceive.

I believe that in all of us there is a spiritual being, and that when we die that spiritual being escapes from the body, and goes out into this spirit-world. It is a real person, endowed with feeling, volition, memory, affection, and all that belongs to being here. This spirit realm is not simply a projection of fancy, but a deep reality. I walk the earth from day to day with a feeling as near to me as my own nature, that this spirit

realm is near us. My dull eyes may not see them, but it is a deep conviction to me that not only is this spirit-world all about us, but that spirit forms are near us. They live their life, they sing their songs, and they have the same thoughts, memories, feelings and affections that we have. They are angels, ministers of mercy come back to help you, to help me, to help all of us.

CONCLUSION.—Thus, my friends, I have tried in these discourses to bring out these great facts, and I appreciate greatly the interest you have shown. I wish I could have gone into the subject more thoroughly. I shall some time take it up again, if not here, elsewhere, and try to group all its facts and bring out all its phenomena. I want to help to keep up the balance of spirit-life against this all-crushing materialism that is driving the thought of spirit and even of God out of the human mind. I believe the spirit-life is a real and actual life, and what we want is, that the churches and the people should hold on to the idea of God as a spirit, to the idea of angels as spirits; hold on to the doctrine that our friends who have passed from earth have not gone to some land unknown, never more to come back to these shores, but that they are still living to carry out God's purposes, and helping souls here on earth."

THREE ONE POWER.—SPIRIT, SOUL, BODY.

By J. ENMORE JONES.

To some persons, the human trinity illustrated in past sections, was as impossible and absurd, though true, as the Infinite Trinity to others is, humanized to our finite intellects by the comprehensive expressions of Father, Son and Holy Ghost; which embody attributes that give a basis for perceiving somewhat of the Lord God Almighty who *was* before we personally existed, who *is*, and who *will be* after our tiny brains are worm-eaten.

The oneness of action in the trinity of humanity is more apparent to our ordinary senses than the divisions are; but it was essential to our perception of the march of external powers in harmony with, and under the action of, the world's inherent forces, that the isolated characteristics of spirit, soul, and body should be understood.

The rainbow has its several parts clear and distinct; yet the point of union, one colour with another, is so attenuated, so blended with its neighbour colour, that we are foiled in the

attempt to fix the point of junction ; nor can we ; because they shed their powers, the one into the other, and create the phenomenon of another, a secondary colour. So is it with the Spiritual, Ethereal, Physical,—the three primary elements which constitute MAN. As they unite, or blend, the phenomena developed, make it a puzzle to determine which of the three produced the effect ; still the three are distinct when each is observed at its own centre.

If we take the three primary colours, red, blue, and yellow, they are one—white. If we take spirit, soul, and body, they are one—MAN. They can be separated the one from the other, and be three bodies, or substances ; and stand out each from the other, as three distinct beings, each possessing the form of Man, with limbs, body, and head. To the sensitive eye, they, if separated, would appear three men of the same size and shape, but differing in texture. On uniting again, they would appear to be one MAN. The knowledge of this fact ever present to the mind, will clear up many difficulties which may have crossed the path of the readers of supernatural incidents. Glass is a threefold compound of sand, pearl-ash, and borax ; but these simple elements give us no idea of a transparency like plate-glass ; combined, they are transparent, yet a substance. We can give credence to the properties of glass, and it may be used to enable us to see and perceive properties and powers beyond itself in the house we live in ; or by it we may see innumerable phenomena in the skies above, and innumerable animalcule in earth under us. So by man understanding the chemical properties of his body, and the affinities and repulsions those properties produce, he must understand, to a certain extent, the physical phenomena they produce ; and, as we have proved the existence of properties or principles in union with the body, which we call soul and spirit ; they may help us to examine and perceive the nature and powers of those essences, which are as existent and real as the invisible gas which pours in streams through pipes under our feet ; or the invisible electricity we condense and discharge through our batteries, for the purpose of conveying thought along our telegraphic wires. Sight is the result of the physical construction of matter in certain forms, and of certain substances ; and any infraction of the conditions, opaqueness the sight, and prevents the observance of that which exists, even though close at hand ; thus the ordinary physical eye of one who is near-sighted may see a solid piece of marble, or a human being, close at hand, but will fail to perceive a piece of semi-transparent glass of the same size, at a similar distance ; and of course fail to see glass of a yet finer quality ; but such failure of perception does not annihilate the fact of glass being there. Out of this

principle or law, springs the fact that soul and spirit as one, apart from the body of flesh, is seen by persons generally called sensitives or mediums—are seen those intelligent, living, moving beings called ghosts; and I may point out this as the reason, a physical reason, why the singular fact has often upturned in spirit phenomena,—that spirits in the soul or ghost form but separated by death from the body, have denied the presence of a spirit, though standing near them, because the soul's visual powers have been too opaque to perceive the more refined essence of the spirit near them when separated from the soul. These phenomena will uprise in the facts hereafter to be produced.

I have endeavoured, in the former part of our investigations, to direct the mind of the reader to the separate and distinct existence of spirit, soul, and body; and the character that each appears to possess. In doing so, I have had to approach very near the blending point, and occasionally to blend, so as to illustrate the subject occupying our thoughts. Our occupation will now be to examine more minutely these blendings, and the phenomena they produce; so as to understand more clearly the wonderful, yet natural results produced by the chemical affinities of substances seen and unseen in MAN, as a threefold organization. We can observe and examine facts, and determine the results, because they are equal to ourselves; and in the case of inferior organizations, we can observe more dispassionately and collectedly, because they are below us; but when we have to examine facts superior to ourselves, thus—when soul and spirit are the only joint partners,—we have to trust to the weight of evidence produced of another character, in proof of the assertions made. We feel we are endeavouring to understand a subject, the laws of which we cannot fully understand till we are elevated to a like condition; and so placed in such a position as to observe the phenomena they produce, as we now are in a position to examine the results of some of the laws which govern us in this our threefold being.

The Spirit is like the master or principal of a commercial firm; he plans, throws his mind into his clerks' soul and body, they act like machines; he says go, and they go; come, and they come; they have each a power of their own, but they are subservient to the Mind which directs. Their united action in producing results we have now to examine; and the blending of powers in man will, doubtless, be to some persons a marvel of no ordinary kind; yet, as that phenomenon is not beyond them, as it is equal to the powers of observation possessed by everyone; no statement here made need be declared as impossible, or accepted with distrust, because by a due consumption of time in

the right direction, every reader may, *for himself*, practically produce, or see produced upon others, the same kind of facts I shall have to relate while leading them through the sanctuary of phenomena, to higher and mightier developments of divine constructiveness.

Principles first, and corroborative facts second, appear to me to be the most satisfactory method of proceeding; but the selection of facts appears the most difficult portion of the task. Shall I lay before you the facts I have witnessed, or the facts witnessed by others, and published in various ways? On a thoughtful consideration of the subject, I deem it advisable to proceed as I have begun; develop some of my own experiences, and the laws which appear to glimmer through them; occasionally producing evidence given by others, when that evidence will more clearly illustrate these laws. I am the more careful to bring personal evidence, because I have read many books, and nearly all of them are mere collections of other men's sayings; too frequently are they mere sections of hypotheses and arguments as to the results which must flow, *if* the hypothesis be true,—puppets put up to be beaten down, and so filling a volume with reasons why the hypothesis of some previous writer, or some chance expression of some famed writer on some subject must be wrong; a bushel of words to the grain of fact. Therefore it is that facts have been to me the sinews for thought; for these facts I have travelled hundreds of miles: have mixed with the high and the low, with the learned and unlearned; days, weeks, and years, have I been using the faculties God has given me, in observing the physical and mental marvels developed in Man. I have done so for my own pleasure and instruction; not once conceiving that ever the facts would be narrated through the press, or that I should have to show the laws which produce and govern them. I know of no study so interesting, so suggestive, so instructive, as Man: his nature, his powers, his destiny.

In the several arguments and facts produced in the former part of this work, I have avoided bringing evidence from the Scriptures. I believe the Bible to be true, its historical statements to be true, its predictions to be true, its declaration of supernatural or angelic appearances to be true; and that the more child-like we are in receiving its statements as verities, and the more earnestly and lovingly we carry out the Christian code of "doing to others as we would they should do to us," the more happy we would be in this world, and in the world we are going to. But as there are tens of thousands of persons who have not examined the evidences that the Bible *is* true, and that proofs founded on the statements therein contained, are to be received as evidence; I have for their sakes abstained from that

division of evidence: so that by evidence which cannot be honestly denied, the verity of Man's Immortality may stand out in bold relief; and the knowledge and principles given by inspiration from the Deity to seers, or sensitives, be accepted as truth. To the Christian is given proofs from nature, of the firmness of the rock on which his faith stands; so that with a calm eye and regular pulse, he may be unmoved, amidst the commotions of tempest minds who gust their passions and ignorances on him and his surroundings. It has been the fault of the "church" in its collective form, to look askance at nature and its phenomena, as the product of evil. Afraid that the tendency of its powers is to encourage infidelity, or disbelief of man's immortality — that it is antagonistic to "holiness," forgetting, that though Heaven is the creation of Deity, so is Earth. That though increased knowledge of the Divine mode of working may tear into shreds our scholastic and dogmatic mantle of *exclusive* divine regards; it will unfold the harmony of the universe, and the elements it is composed of. That neither the Jew nor the Gentile, the Earth nor Saturn, are favourites of Deity; but that they being His creations, have alike, by the existence of certain laws, the Divine care; and that each in its division, animate and inanimate, is working out the object that God had in its creation, whether mineral, vegetable, animal, or mental.

However the atoms of mental matter may be discontented with their position, and disturb their neighbour atom or atoms, and cause commotion in families, countries, or empires, by the laws of sympathy and repulsion; yet in the great operations of nature they produce as little effect upon the mind and plans of Deity; as on a gardener who, walking over the land he has laid out, and has caused to bud and blossom with beauty in all its variety; sees under the shadow of one of his flowers an ant-hill, alive with the doings and thinkings of the bustling population. Could they speak, doubtless their view of their mightiness, industry, and power, would be such as to make us perceive that their conceptions were that the garden was made for them, that the balsam that overshadows them, and its roots which give them protection, was made for them; and that they are the highest, mightiest, noblest creation the Deity has ever created; and their bodies the most curiously and elaborately made; and their instincts the most wonderful developments of mental power and special perfection in the universe of matter.

In the contemplation of the ponderous magnificence in the heavens above, in which our sun takes 24,000 years to roll once round its circle with others in space, and the wondrous wisdom unfolded in the elements, solid and ethereal, with which we are

more intimately connected, and which we partially understand ; and the ever recurrence of new discoveries which in our time are bursting upon our perceptions ; let us not think of ourselves more highly than we ought to think,—but think as children, when their teacher places a new mechanical toy before them, to illustrate a principle ;—instead of, it “ can’t be,” and “ the puzzle is confusion, and never was order,” let us have confidence in the Divine Teacher ; and trust that while we are earnestly pondering over that which at present we do not understand ; there will drop an idea ever and anon on the mind, which will lead us in the right direction towards mastering the difficulty then before us.

In the examination of phenomena in subsequent pages, I have in my mind, readers in different stages of knowledge ; some superior, and some inferior, to me. As I have often found pleasure in reading, and being reminded by such a process, of past knowledge, forgotten in the whirl of other engagements, or which was covered with the dust of everyday life ; so may it be with those superior to me in the subjects treated of in the past, and to be examined in future sections ; whilst to others, and those the more numerous class, the principle and facts will be a garden abounding with flowers of varied beauty, wherein they may roam in the happiness of a well-employed intellect, and intuitively be led onward to praise the Creator of the harmonies by which we are surrounded ; and while thanks to that Being uprises in our affections, be preparing for admittance to scenes of fresh beauty, governed by laws new to us, and be surrounded by old friends and relatives, who have passed through the portal called death, and who are ready and willing to give the hearty greeting of love, and direct attention to the wonders in the new existence they may be suddenly ushered into — Who knows how soon ?

The active duties of life, and the extra exertions man has to make to retain “ caste ” among his fellows by the outward display of “ position ; ” so prostrate the physical powers and consume time, as to leave him indisposed to the task of a continuous and energetic examination of subjects beyond the mere routine of every-day life ; and little can be effected by such for individual or relative enjoyment, unless the phenomena can be shown to have an auriferous combination ; in that case, the man of business will be roused to action because “ It will pay.” Would that man’s mind were less intent upon social position, and more on those verities which would feed his intellect, and tone him for happiness that would continue to live, when the gratification of mere sensual happiness has withered like the leaf in autumn.

I have been much surprised at the want of zest, shown by

masses of professionally scientific men, in the discoveries of science which take place *beyond* the mere round of their own business engagements; they seem afraid of examining for themselves. They have "walked the hospitals," and the pharmacopœia of the past is the only solvent they know, or seem disposed to understand. If they can "rub through" in the profession they have been tossed into, it is all they care about. What a pity! what a spectacle! men in possession of education and intellect, which would by the husbanding of time, open sources of enjoyment to themselves, and usefulness to their fellow-men; not only refuse to open the door of knowledge to others, but too frequently stand in front, and, by their manner, and cold exterior, bar the ingress to the great temple of principles and facts.

Take all the leading discoveries of this century, and see the haughty, supercilious, dogmatic and headstrong opposition shown by the so-called learned of the schools of science—Vaccination—Gas—Steam—Electricity—Engineering—Education—Magnetism—Mesmerine—Clairvoyance—Spiritualism—all have had the lashings of the "learned." The greater portion have fought through: truth and profit have won the victory; and the new editions of our encyclopædias gradually give them a place in recognised science. The three last are in the turmoil of the fight. Mesmerine will, on the death of its old opponents, stand out the victor. Deference to the grey hairs of older professors, causes the young of our medical establishments to avoid avowing in public the experience they have gained by experiments. Mesmerine, once the outcast of society, is now a household word, and an explanatory phrase for the orator in the House of Commons, and on the platform; but still, it is as little understood by the masses, as the principles developed by the electric telegraph;—the message comes, how they cannot tell. They who fought the battle of Mesmerine have passed on, and are now in the thick of warfare, in defence of Clairvoyance and Spiritualism. The chances of victory depend entirely on TRUTH. If Clairvoyance be a truth—if Spiritualism be a truth—then the embattled hosts opposed will be swept off—mowed down by the artillery of facts; till they, like other truths, have gained ascendancy. If the last, "Spiritualism," be proved a truth; it will be the greatest of all the re-discoveries of the age—a re-discovery that will open up to man the certainty of a future existence—the *certainty* of man's Immortality. If so, what a change—what a revolution in the thoughts and feelings of men. The Atheist, the Deist, will no longer trample under foot the experience of ages; they will sit at the feet of past knowledge, and reverently receive with gratitude, knowledge as to their future when the physical body is skeletonized or worm-eaten.

Then, the nominal Christian will be roused out of his mere educational or conventional belief that he is after the resurrection to live on—live ever. The man whose faith in his immortality is grounded on his past knowledge, will be able to raise his eyes to the Sun of Deity, and as an eagle gaze on the bright radiance of Divine wisdom as streamed on him from the uplands of Heaven; feeling that God in power is the same yesterday, TO-DAY, and for EVER.

[The phenomenal developments that arise from the union of the Three-One Power will be somewhat illustrated hereafter. In October the Nerves and Phrenology will occupy thought.]

SPIRITUAL INFLUENCES.

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“Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.”—*St. Paul*,
1 *Corinthians* xii., 1.

In the article last month on Obsession, I hinted that the spiritual beings sometimes called “controls” which act on the mediums are not necessarily always of a holy or divine character. Let us examine the tests, which that great mental giant and miracle-worker St. Paul gives to discern the spirits, to see whether they are really from a divine or an infernal source. St. Paul, we remember, was addressing the Corinthians, a nation specially existing on an isthmus, where they shared alike the treachery and untruth of the Laconians, and the debauchery of the Athenians. Sunk in every vice, they did not appreciate even at its highest the “fair humanities of old religion.” Physical depravity had with them taken the place of reverence for God, the All-seer and All-forgiver. A tendency to spend their lives between commerce and concupiscence had rendered the very name of Corinth an equivalent for an epithet implying moral corruption. The young Roman who sought to acquire new vices was told “Non cuivis Nomini contingit adire Corinthum,” and had to seek for fresh sources of guiltiness in his own city. But St. Paul, after the declaration which we have given, merely reminded the convert Christians of Corinth (who were bound to live a higher rule of faith and morals than their ancestors), of their previous condition. He says, “Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.” Here the delicacy of St. Paul’s character as a spiritual adviser is manifest. He does not explicitly refer to

the physical and moral depravity of the Corinthians, but to the idol-worship of which such physical depravity was the natural sequence, and he intimates a delicate compliment (as this great master of forensic debate was fond of doing), to hint that the Corinthians would not have gone after the gods of the heathen if they had not been led away thereto. But the softness and delicacy with which he pronates his exordium with mildness is converted into a sound like thunder when he goes on a few words further to proclaim "No man speaking by the Spirit of God calleth Jesus accursed." In these words lie the whole controversy with regard to the moral and religious aspect of Spiritualism.

We have heard before now blasphemous controls who have given vent to execrations against God, as in fact against themselves; we have heard other lips disgusting to society, but infinitely more dangerous, who have uttered sentiments contrary to those simple and original doctrines on which Christianity depends, and which every sect of Christians of every denomination whatever, professes at least to hold, and dares not deny. By the introduction of a few mild phrases, which are so framed as to catch the votes of the Nullifidians, a declaration is made the purport of which is to deny the Divinity of Jesus Christ. Now St. Paul was not the man to mince matters. He would not sacrifice one particle of the faith delivered to him at the bidding of any spirit-control whatever. He was not among those, unhappily too frequent at the present day, who strive to

Make matters pleasant, with a "hell" disguised,
And hawk about a Gospel compromised.

He tells them plainly that no man who calls Jesus accursed speaks by the Spirit of God. Further on, he explains more fully the variety of spiritual gifts, and their diversity of operations. He points out that to some persons are given words of wisdom, to others knowledge, to others faith, to others healing gifts, prophecy, discerning of spirits, the utterance, or the interpretation of languages; and concludes up his summary by the expression "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." This assertion is manifestly to be taken in connexion with the principle laid down that "no man can say that Jesus is the Lord, but by the Holy Ghost." We have thus two active personalities, the Spirit of God and the Holy Spirit, and one passive personality, Jesus, blessed for ever. Nothing can be more clear; firstly, that none who speak by the Spirit of God call Jesus accursed; secondly, that none who call Him accursed speak by the Spirit of God. The two propositions are relative and convertible. It is therefore clear that a control which

denies the Divinity of the Son of God must prove that the proposition *Æqualis Patri secundum divinitatem* regarding Him is false, and assume as a major premiss, or as an antecedent proposition which few would dare to put, that He told a lie. When St. Paul wrote to the Corinthians he had in view their luxury and their corruption by the sophistical schools. For when the Sophists rendered themselves tedious to the Athenians by reason of their absurd arguments, they went to Corinth, where the minds of the people *blasés* with dissipation, were more prepared to hire a race of philosophers to do the thinking for them. But when he spoke to the Galatians, a partly barbarous people, who had the tradition of a Celtic ancestry preserved in an obscure locality, and had not to dilute his thoughts with the milk-and-water phraseology of the sensual Greeks, he left them in no uncertainty as to what he meant. For he said, that if himself, or even an angel from heaven should preach any other gospel to them than that which the Apostles themselves handed down, "let him be accursed." These words were not meant to be polite, or to refrain from wounding the susceptibilities of the angel from heaven. For these angels know what is the Spirit of God which is present above and within them, and an evil spirit alone could blaspheme God. These pure spirits, free from the bonds of a mortal body, living images of the perfections of God; first fruits and most perfect of the creation; wise above all the knowledge of men; innocent, upright, inclining constantly for God,—so great a contrast to the Corinthians—dwelling in heaven; where they see their Lord face to face, and where their life is to think of Him and to love Him, neither would or could blaspheme their God. The conditions of such an angel would preclude the utterance of blasphemy. His own internal aspirations would render it not merely unlikely, but impossible, that an angel would utter a blasphemy against God. For blasphemy alike consists in denying what God has said of Himself, as in otherwise degrading His Name. Jesus has said of Himself, "I, and My Father are one," and no compromising form of loose expression will save the contradictor of the words of the Master from the full signification of the expression of St. Paul. We may therefore, lawfully assume that the denial of any essential point, either of faith or morals, is sufficient to show that we ought not to accept as infallible any teaching which such a control may give. But here another question arises, which is of greater consequence to ourselves than casual blasphemies through mediums. How many of the evil communications which are given to corrupt the good manners of the persons in the circle are mere re-echoes of our own bad thoughts? How

many there are among the sitters at circles, who when they have heard propositions enounced which are morally offensive, have had a gentle reminder from the still small voice within them (the real dæmon of Socrates), that they might themselves have given utterance to similar ideas? The distinction between potential and actual wrong doing is one for the minute theologian. If they did not do it, cases may be imagined in which they might have done it, and such cases have often been thought over in the mind to a greater extent than the lips would utter, or the hand execute. The spirit which controls therefore should not be necessarily blamed, as his evil utterances, though they may not be the echo, are at least the reflection of the bad thoughts of those in the circle. It is surely then necessary, even if the inharmonious conditions of the circle prevent an entire union of thought, for each man so to examine himself that he may be worthy to hear any communication which professes to come from a supernatural source. If he is unfit to carry on a mental dialogue with any supernal being, let him pray to one of the Three Persons indicated by St. Paul, for guidance, "No man can say that Jesus is the Lord, but by the Holy Ghost." None can deny that Jesus is God without the explicit assumption of the absence of the Holy Spirit, and the implicit assumption that the control is of a nature antagonistic to it.

But it is not alone the rebel angel of evil who communicates with us. The words of the Psalmist, *Angelis suis mandavit de te; ut custodiant te in omnibus viis tuis,*" may indicate to us that the "all ways" indicated may imply the fact of a constant supervision of the words and works of man by a generation of beings who are as superior to man in their intelligence and perfections as man is to the coral insect. To be brought into communication with these is the highest object of the Spiritualist; but whether we can communicate with them, or not, they watch over and communicate with us. The "trouble" that walketh in darkness, or the assault of the noon-day devil (*dæmon meridianum*) in his "daylight manifestation" will not disturb the mind of the real Spiritualist who is confident that he is watched over by intelligences, inferior indeed to their Creator, but capable of guiding the footsteps of a being inferior to themselves. Such a confidence will lead us to avoid evil. The desire under which such communications as may be given to us should be received, is not that of the mere materialist, or the gaper who accepts everything abnormal as a message from on high. If we do not bring devils with us to the circle, we may attract them or find them there. To prevent the influence of what are called by many "elementary spirits," but which we prefer to denominate by the vigorous old word known to our

ancestors, "devils," a calm condition of mind with thorough knowledge of divine protection is necessary. "In quietness and in confidence shall be your strength."

A CASE OF EXTASIES.

By A SCOTCH MINISTER.

MY former communication on the subject of Dreams was simply a record of personal experiences. I have had no personal experience of extasies and can only relate what I have learned by observation. In order to give readers a full idea of the case which is the subject of this article, and to enable them to judge fully how far what is regarded as evidence is reliable, a lengthened and minute narrative would be necessary. I could not ask space for this; I am not at liberty to mention names. and there are various facts that I could not mention without having got the consent of those who are the subjects of them; I am, however, at liberty to mention what will tend to illustrate and establish some important general principles. I may premise that the phenomena with which I am concerned came under my notice years before I had heard of what is called Spiritualism—before the subject of Spiritualism had come into notice in this country. My previous knowledge made me be predisposed to believe in the possibility of Spiritualism, and, at the same time, more indifferent to its phenomena than I might otherwise have been. I believed that however interesting and important Spiritualism might be, I already knew of something more important and more interesting. Such were my impressions at that early date. I was not then aware that some Spiritualists had extatic experiences and that the latter might be considered a department of the former. I may also remark that the extatic in question has no mediumistic or clairvoyant experiences. There never were indications of spirits communicating through her. She has no power of seeing what is passing in other parts of the world. The whole case is, that when thrown into a mesmeric trance she seems to go in a body suited to that world, into the heavenly world, and to have full and free intercourse with its inhabitants, only she is not able to approach to where the Saviour's throne is—the glory there would blind and overpower her. While in the trance she is dead so far as we can test the matter to all things terrestrial. She can not be made to hear or feel whatever tests may be applied, but while in the heavenly body she is conversing with those around her in the heavenly world, the organs of voice in

the fleshy body correspond so that we hear her side of the conversation. This, of course, makes the hour or more during which at a time she is allowed to remain in the trance, very interesting to those who are present at what I may call the *séances*. The faculty she enjoys has been gradually developed. At first she kept her seat, saw only a limited portion of the spirit land, and had access to only a comparatively small number of the inhabitants who had to come near her. But subsequently she became able to move about at freedom, and with great agility, seemingly at times to traverse vast distances in order to reach parties with whom she had been asked to seek for an interview, and to see scene after scene of splendour, and company after company of the blest inhabitants. It is now necessary for those on earth who have charge of her when in the trance, to watch assiduously and prevent her from dashing against corners or into the fire, when the physical body is so far responding to the movements of the mind. The only known agency by which she can be brought out of the trance is by the power of will. The mesmerist takes hold of her hands and wills her return with all his might for a considerable time. She then begins to feel the influence, and begs those with whom she has been conversing to hold her that she may not be dragged back again to this cold dark world called earth. When at any time, immediately on entering the heavenly world, she meets with those who are strangers the interview is instantly endearing; and they, supposing that she has left earth altogether, purpose taking her immediately into the Saviour's presence. She has to explain that she could not yet bear it, that she is only mesmerised, and has to go back to earth again. This leads to a comparison of experiences as to leaving this world. She tells them how pleasant it was for her to fall asleep sweetly and all at once waken up in glory. They tell her it was exactly the same with them when they were leaving the world. All the inhabitants of heaven by her account wear white robes, are bare-footed, have crowns upon their heads, while those who have done much for Christ are distinguished by the number of diamonds in their crowns. She is herself barefooted, has a white robe, but no crown—understand she cannot have that until she has left this world for altogether; yet on any occasion, when she had been long in the trance and had, in search of a very highly exalted lady, been brought into a more glorious region than she had ever before been able to enter, she seemed to feel a crown upon her own head, and shouted for joy concluding she would never have to return to earth again. Although she cannot bear to approach where the Saviour's throne is, she is told that He knows she comes to the heavenly

world, and that it is His power that brings her. But long ere now some readers will have been ready to ask, what is the proof that all this is real? May not the supposed extatic be pretending, or must there not be a mistake somewhere? These questions are in season, and I have no wish to baulk them, neither do I undertake to prove that the recorded phenomena are genuine; my object is to tell *what* is believed by many who have had ample opportunity of investigating, and why they believe. Some importance is attached to the fact that the extatic seems to be really for the time dead to this world. Various parties who beforehand supposed she might be shamming, have been allowed to test her by suddenly pricking with pins, tickling beneath the eye lids, causing sudden loud noise; but all such tests fail to afford any indication of conscious physical life. The individual is proved to be in an abnormal state, which fact may be regarded as furnishing a presumption. Again, the descriptions of the glory of the heavenly world given or responded to in conversation while in the trance are considered such as the party, an uneducated person, could not possibly have invented, and could only have been the result of sight and hearing. The appearance of the physical face at such time indicates an intensity and elevation of emotion that could not, it is thought, be possibly assumed for a purpose. But that which is regarded as undoubted evidence is the information she obtains regarding the past lives of the deceased, which it is considered she has no possible means of obtaining otherwise than by actual and very free intercourse with those who have left the world. It is here that want of space and want of liberty to mention names, etc., leaves me at disadvantage. It is otherwise impossible to give any adequate idea of the amount and often intricate character of the evidence supplied. What is believed by many is, that the evidence is of such a character and extent and so uniformly correct, as to put all idea of collusion, coincidence or chance, out of court. In order to give in short space some idea of how matters stand, I may suppose some candid sceptic about to be furnished with an opportunity of testing the matter for himself, who asks me beforehand what evidence he may expect to receive. I say to him, I wish you to be present at two *séances*. In the prospect of the first, think of some youthful companion, or parent, or friend, who left this world long ago. Give the name and place of death to the extatic before I put her into the trance; also your own name that she may be able to say on whose errand she has come. Tell her what information to ask for from your companion, or child or parent, if found. Let it be concerning some important matter which you believe the party to be enquired at cannot have forgotten, but

of which the extatic can have had no former knowledge, and I promise you the results will be all that it could have been on the supposition that the extatic has had free intercourse with your sainted friend. You will, moreover, likely be startled by finding that questions are put to the extatic about you that you will see to be clearly the result of an effort certainly to identify you, while collateral startling information will be obtained beyond what you sought for. All this you will gather from hearing the extatic's side of the conversation while yet in the trance, and after being brought out of the sleep, she will give you such a report of what was said by her and to her as will perfectly agree with what you heard, and clear up expressions and references that you might not have been able to see through. On the next occasion, let your friend be sought for again, and requested to introduce the extatic to a few of your youthful friends who are now inhabitants of the "better country." The names that will be brought you, the seeming ages of the parties, the manner of the death of this one and that, if any met death by drowning, burning, or other accident will be mentioned, all as might be expected on the supposition that the extatic was actually allowed to spend say a quarter of an hour in a circle of six or ten or more of those you knew and loved in youth, but who were removed from earth years ago, some or all of them many years. The results of being present at *séances* are such as many rejoice in and are devoutly thankful for. The tears of many mourners have been dried because they have come to believe that they were not parted far from those who have become for the time lost to sight—friends who perished by shipwreck and never heard of, are objects of painful doubt no longer. It has, in a word, become impossible for mourners to grieve as they had grieved before, and the thought of oneself leaving this world no longer produces the chill impression that it once produced. One says I ought to have derived all this comfort direct from the Bible, but did not. What I have learned by being present at the *séances* enables me to *realise* as undoubted and unmystified truth what the Bible tells me on these subjects, and that would be priceless gain even if I should regard the experiences of the extatic only as a dream. As I have indicated, the field gone over during hundreds of *séances* is vast; but I must not further enlarge. My object, as indicated, has simply been to give some idea of what is believed relative to the experiences of the extatic, and on what evidences the belief is grounded.

LESSONS BY A GHOST.

- 1.—PASSIONS might be termed habits of mind.
- 2.—They are the result of careless individuality.
- 3.—A misguided Reason, spurning help from above, and thus shutting off its regulating power, becomes easily swayed to and fro, settling on organs which in the mind are largest, and, as a result, Passions become fixed, and sway their habitual power over the minority.
- 4.—They are the resulting fruit of a mind but dimly lighted from above. In all well-balanced minds passions are strangers. In such minds an earnestness and strength are always visible, yet the blind and hasty passion is never seen.
- 5.—Passions, once formed, are hard to remove from the mind; they are almost a second nature, that is, their power is almost beyond all control in the mind where they have lived.
- 6.—Some rage only when the body is strong, and, as age advances, the spirit again resumes its sway; others leave only with the last ebb of life.
- 7.—Hatred being love's opposite, is darkest of the darkened group. It branches off Revenge, Envy, Jealousy, and forms part of every unholy passion distressing the mind of man.
- 8.—Light or intelligence, being pure, of necessity opposes all impure passions, and must blend with love in their destruction.
- 9.—Hatred, as a deadly serpent, hisses forth his malicious venom, and defies the mild tread of his opponent.
- 10.—His path is slimy; he lives in dark holes; eats unholy food in his own dark house, digests it in bitterness, and with its strength calls up new inventions to torture his victim.
- 11.—In deep dark dens his plots are laid, and in the midnight hour executed. Light to his view is hideous, and most unwelcome.
- 12.—He shuns the light, for its bright rays pierce his glaring eyeballs, and fill him with horror.
- 13.—To be seen is to be known as a hateful thing, worthy of being at all times shunned.
- 14.—Hatred, unholy thou art, and most degraded, yet thy very existence is bound by a perverted love, and the skill revealed in thy dark deep plotting, is but thy own perversion of God's pure light within thee!
- 15.—Thou dost plant the seed and eat the fruit of Remorse.
- 16.—Thou canst change love's holy joy into the suspicious stings of jealousy.
- 17.—Revenge sates thee, and offers thee abundantly of the richest fruits remorse can bring.

18.—Envy entices thee to the edge of the precipice, and along it thou dost crawl, an uncouth thing, never visible to the eyes of purity.

19.—Oh, thou dost torture the mind that lets thee in!

20.—Warmed and fed with new strength thy fiery tongue doth prick the bosom in which thou wert nestled!

21.—Oh, man, pause and reflect well ere thou dost degrade thyself in Heaven's sight by sway of unholy passions.

22.—Active perverted powers constantly plant in thy pathway pain and anguish in their bitterest forms.

23.—Shun them as thou wouldst annihilation.

24.—They retard thy steps, darken thy joys, make peace a stranger, and in all thy life torment thee.

25.—It requires no more energy to love than to hate most bitterly. It is easier and more pleasant to do good than to injure those among whom thou art placed.

Reviews.

The Reign of Law. By EDITH SIMCOX (Trübner).—Miss Simcox is one of those ladies who are like the cellar-man in Goëthe's *Faust*, and imagine that, precisely because their own cask of beer is at the dregs, therefore the whole world is certainly coming to an end. Her great point is that the present world we live in is very bad—she is quite certain of it—and that any hope for a better world is entirely impossible. It is difficult for a dispassionate Spiritualist to place himself in the position of the authoress. There certainly can be no doubt that she amply covers the evidence which would prove the world to be bad, or, at least, inconvenient to her; but she has utterly failed to prove that the consciousness of self—which she seems to consider as almost an innate faculty in man—is identical with a belief in a Deity. It is hard to criticise a work the object of which is merely to prove that every thing around the authoress is bad. When, however, the argument is extended to show there is no hope of a future life, we consider that Miss Edith Simcox has a little overstepped the limits of sound philosophy. For, if she has the patience to wait a few years, there may be a future life for her, though not perhaps of the character she expects. It is difficult to imagine that a woman, in whom the emotional faculties are more developed than in the coarser sex, should have modified her internal nature so far as to render the aspirations for a future life of rewards and punishments doubtful in the case of her sisterhood—impossible in the case of her

children. The mere desire for grief does not of itself actuate a desire for extinction. If Electra, like Miss Simcox, had thought it best to consent to a painless extinguishment of all her faculties, we might not have had anything like the adequate punishment of Clytemnestra. Miss Simcox, however, would obviously consider poetry beneath her, and would regard all aspirations for the merely beautiful as unutilitarian. We are thankful that there are few such ladies in England. We do not know what Dublin degrees may produce at a future time, as we see that some rather queer females are going up for them; but there can be but little doubt that the majority of females in the United Kingdom have a real conception of a Universal God, and that they reverence and serve him. We think they will continue to do so after the publication of Miss Simcox's book.

History of Materialism, and Criticism of its Present Importance. By FREDERICK ALBERT LANGE. Translated by E. C. Thomas (Trübner).—This work is of the greatest possible importance to Spiritualists, as giving a concise and lucid history of all the numerous opinions relating to matter and spirit which have been held by the ancient and modern philosophers since the time of Aristotle. The author is on the side of the Materialists, but this does not deprive his work of a certain amount of real weight. Just now, when scientific men have, with so few exceptions, rejected the testimony of witnesses in favour of Spiritualism, it is a comfort to see that men, two thousand years ago, did the very same thing, and that their schools have died out and not left a single survivor to transmit their thoughts. The author states that Galen elevated the brain to the seat of the soul and the functions of sensation. Sömmering, in the last century, found the theory of the brain almost where Galen had left it centuries ago, plus the Christian religion. The ancients were, it is said, acquainted with the importance of the spinal marrow, and thousands of years before Sir Charles Bell they had distinguished the nerves of sensibility and movement. Galen, it is said, always regarded ideas as results of bodily conditions. Epicurus, we are told, threw away the fetters of religion—that might be righteous and noble; his followers, Horace, Juvenal, and Petronius possibly thought lightly of the Mythology of the Romans, considered Jupiter and the lowest garden deity of like value, but nevertheless indicated that they wished to follow the Epicurean teachings. What those were, how pure, how dignified, the readers of Lucretius know well; how little deserving the charge of sensuality, the students of contemporary Greek literature are acquainted. But the hardest accusation which has ever been brought against the teachings of

the Epicureans is that which Professor Lange brings himself—that of identity with the pure Materialists. That Epicurus, who of himself regarded any sensation as incognisable (*ἀλογος*), should be charged with reversing his own principles and methods of thought, is hard; but Professor Lange had to fit his Modern Materialists, of the school of Gassendi, Hobbes, and Tyndal, on somewhere, and try to graft them on the decayed branch of Greek thought. To do this successfully he puts up a curtain—which curtain is that of the ideas of the Arabic scholar, in the early middle ages. While the eyes of the inquirer are directed towards Arabia, the pass is made, and the author triumphantly asserts the identity of thought between the ancient Epicureans and Toland the snuff-box-bearing blasphemer of Jesus Christ.* This is hard on the ancients. It only shows that the public are willing to lump all forms of Materialism together into one inchoate mass of confused dogma, before they accept such doctrines as infallible and undoubtedly correct. If any man wish to set up for individual infallibility in this country, he has merely to publish a work, the value of which need not be great; but, whatever is lacking in the excellence of the work itself, there is no hope whatever of entire success till it is well puffed. So Professor Lange sets to work to puff the blasphemers of the eighteenth century, of which he knows little, and consequently to envelop them in the same robe of uniform adulation as the Epicureans, of which he knows naught. We see that the great object of this work is to prove the following propositions:—*1stly*. Some persons in the nineteenth century believe in the existence of matter. *2ndly*. None of these can assign any definition as to what they themselves understand by it. *3rdly*. As they do not know what matter is, they are likewise ignorant what anything else really is. *4thly*. The term “anything,” used as above, includes the term spirit. *5thly*. Therefore there can be nothing which they do not understand; or, if there is, so much the worse for that thing. It is therefore abolished. *6thly*. Some Greek authority must be found for all this; and Epicurus, who is chiefly known to us by the *Fragmenta* (which few read), and by the life in *Diogenes Laertius* (which everybody reads), may just as well be selected to be the prototype of the modern Materialist as any one else. We wonder if the shade of Epicurus should meet the shade of Professor Lange in the Elysian fields, who would laugh the first. But the real Spiritualist, as Epicurus was, would laugh the longest.

* Immortalised in Fielding's novel, under the title of “Philosopher Square.”

Life and Mind; on the Basis of Materialism. By ROBERT LEWINS, M.D. (G. P. Bacon, Lewes).—Dr. Lewins' pamphlet is one of the numerous diatribes against the existence of spiritual beings and of a future state, which seem to be published in shoals about the end of the London season. It is, however, better written than most others. The author sticks as a motto on his title page, the 18th and 19th verses of the 3rd chapter of the Book of Ecclesiastes, with a view to establish the identity of destination in man and beast. We fail to see how an author who vilifies the Bible can take up a scattered text in it whereon to engraft a theory. But even if the Spiritualists and Materialists were to abide by this text as a certain source of decision respecting the spiritual nature of man, we are satisfied with it; for we only see in it a statement that the modes of physical death are the same in man as in the beasts. "As the one dies, so does the other;" all are interred in the ground, and return to their inorganic constituents.

The author is peculiar in his ideas of philosophical writers. He disregards "all philosophical speculation or ideology, from Plato to Comte, as an *ignis fatuus* which has only served through years of misdirected activity to perplex and mislead the human mind." We here see poor Comte, who all his life was a Positivist, and who denied that a first or final cause could be assumed for anything in nature, of which we can only know the order and laws of phenomena, classed among the ideologists. This shows the accuracy by which the foundations are laid of what the author calls Hylozoism. He then formulates what he calls a consistent and rational theory of human existence, in which everything supernatural and exceptional to familiar everyday observation and experience is removed from the domain of sense and fact into that of fancy and fable. He considers that all supernaturalism, alike sacred and profane, is explicable by quite familiar phenomena of deranged cerebration and innervation; and that the "pretended" fundamental truths of Christianity, as forms of "animism" (Spiritualism), are palpable fallacies, ill-analysed and misinterpreted signs of disordered functions of the brain and cranial nerve-centres, of no more authority or claim to special sanctity than analogous pretensions in the case of the Koran, or "other extinct or extant idolatry."

Spiritualism and Christianity are, therefore, both condemned in the same breath. The author assumes, but nowhere attempts to prove, the all-sufficiency of matter to perform its own operations, and the consequent absurdity, uselessness, and non-necessity of any hypothesis which assumes that from outside the sphere of sensible, material phenomena, there intrudes an immaterial, spiritual, or supernatural factor to perform functions, "which

matter, *by virtue of its own indwelling energy*, really performs for and by itself." This is a step further in the dark than the most absurd Mediævalist could have imagined. We have matter containing an indwelling energy which common sense tells us is not a force. That matter, "the unknowable," should contain something within itself is a mere repetition of the old puzzle of the Chinese ivory balls. The author, who is apparently quite sure of all his facts, states that what has been mistaken for supernatural interference resolves itself into Hyperæsthesia—in other words, that the voice of God calling to St. Peter, "It is I, be not afraid," is to be interpreted that St. Peter suffered from tympanitis in the ear. He says that the exaltation of the faculty of speech, a parallel case to which is well known as the Irvingite epidemic of "unknown tongues," is also the external sign of excited function at the origin in the brain of the lingual, or motor nerve of the tongue. A more accurate anatomist would have traced back the organ of speech further, and taken as the true mechanical seat "Broca's convolution," as Ferrier has well pointed out. A more accurate thinker would have pointed out that the marvel in the Apostolic gift was the fact that each man spake with divers tongues; and we might hint that no excitement of a man's lingual nerve will put him otherwise than in the condition of Hotspur's wife, who "cannot utter what thou dost not know," or make him speak in a language of which he is ignorant. The author then attacks the prevalent belief in immortality possessed by most educated men, and declares that the so-called "Personal God" is merely an idol of the human brain. We are glad to see these statements in print. It is not every Materialist, who, like Dr. Lewins, has the courage of his convictions, and dares say out what he thinks. In the preface to Haeckel's book, edited by Professor Lankester, similar passages occur, but they are not so clearly expressed. Now, if we must read a percentage of Materialist books in the year, the concentrated dose is far less unpleasant than the diluted. Dr. Lewins has certainly given us his opinions, offensive as they are, without any softening or emasculation of his ideas.

A WARNING.—The Dean of Bangor, preaching on Sunday in the cathedral of that city, warned the nation against the spirit of indifference which was rampant in the present day, and predicted that if the country persisted in worshipping God's creatures in preference to the Creator himself, a time of drought would again inevitably come.

Editorial.

WHO REVEALS?—There is a weirdness about prophecies that rivet the eyes of perception; as we look we feel drawn on to ponder, and are under the spell of a law—an intelligence law, beyond the grasp of the ordinary. Now, recognising a law making us acquainted with facts hereafter to happen, with facts now transpiring, which were heralded in past generations, and we are led to perceive that mental beings do exist and have existed, who on many divisions of incidental life have knowledge of things future; and our consciousness also convinces us, that whatever may be the shape and the substance of the revealer, he lives, thinks, and knows free of the ordinary physical body. The conviction that such beings exist, opens up to the human perception questions as to who they are, where they live, their surroundings, their means of knowledge, their powers of offence and defence. We have mingling with men in scientific circles, divisional know-nothings beyond the structure of the petal of a flower, or of a beetle, or other trumpery auxiliary in the army of animated forces; who strut and act big in the high-heeled boots of a fellowship. Such five-feet-one-inch giants tell us prophecy is a myth, only practised by almanac makers and their compeers, because to such anti-rationalists and oblivionists hereafter is a myth—the one is impossible, because the other is. The importance of prophecy in proof of spirit-life has for a long time been evident to us. If prophecies in comparatively small affairs, as the rise and fall of families, are conclusively proved by a careful examination of historical evidences; our common-sense tells us the same power may unveil the rise and fall of nations, may reward or punish nations, and that destiny-men are laid hold of and used to produce the results. Nay, more, that in exceptional instances human instruments are moulded before birth with phrenological powers suited for the destiny duties they have to fulfil. Thus in French history we have the Cazotte predictions as to the individual mannerism of death of the leading characters connected with the ribald Court of Louis XVI: A perfect narrative of the personal hereafter—when a strumpet was nationally enthroned a goddess, and the Lord God Almighty ignored. Reckless Atheists rollicked in human blood. The French nation heaved, groaned, and quivered with physical and mental agony. Then was provided its scourge—Napoleon. The obvious practical fact in Atheism is the reign of lawlessness. Each mind is to be a law to itself. That law is, “What’s thine is mine, and what’s mine is my own.” The colley dog may mean right in his kennel-study, but the mastiff is

a dog also, and asserts his right to fight and worry even the colley. So it was in France—so it is now in England and America—only the Newfoundland dogs of humanity have at present the upper hand. Voltairic and Rousseauic utterances poisoned the mental blood of the Continental nations, and, to correct the poison, Napoleon was the European scourge. If he had not become too imperious, he would have died in a French bed, decorated with purple and violets, and swarming with bees; but, though warned by his destiny ghost, he refused to be controlled—he broke his chain—was captured, and left out of Europe, a vulture on a rock. The Divine law issued to and maintained by ghosts in power is, *Right is might!* Human beings are kept in ward, are educated, if they will, for useful action; if they refuse, because they ignore their unseen instructors, they get guillotined in time, and cashiered in eternity. That such is the law has often been revealed through prophecy; and in due course prophecy, as the evidence of ghost action—controlled by a mental power as superior to ordinary ghosts, as Napoleon was to some of the Frenchmen he ruled—will be unfolded through facts by-and-bye, when we, through other phenomena, reach that city set on a hill, which cannot be hid but from those who are so self-willed as to turn their backs to evidence, look up and see nothing in accord with human testimony opposite to the make and substance of their great grandmother's head gear.

D. D. HOME.—“Honour to whom honour is due.” We are living in, say, the third generation of Spiritualists. There are those now actively engaged for a living, in extending Spiritualism according to their knowledge, who know not “Joseph;”—know not what the pains and penalties were he had to endure to fulfil the mission given to him by a higher power. There was in August number a review of D. D. Home's book, *Lights and Shadows of Spiritualism*, by an American Spiritualist journalist. We have in D. D. Home a man of like passions, in his normal condition, as others around. When the power descends on him, the phenomena observed are unique—he has had no equal in England; therefore we gladly inserted, last month, that critique, endorsing its conformity with our thinkings and knowledge. Perhaps no one in England knew more of his inner life for many years than we did; and this we affirm—we never saw an action or heard any expression antagonistic to uprightness of character. As his assailants are not pure and perfect in thought and action, let not such lift and fling stones.

ARTICLES.—Are we to be responsible for all the pen-and-ink sketches of religious and scientific belief sent to us for

insertion in the *Spiritual Magazine*? If so, we would waste-basket several; but, as many of the writers are equal to us in literary and intellectual stamina, we prefer to select and insert what is sent, leaving all to accept or reject as knowledge guides. We dislike "the high eternal noon;" we enjoy the dawn and the sunset, the storm and the calm of thought. Spiritualists, as a rule, are *thinkers*—they get out of the take-for-granted groove; therefore it is we have in our ranks a curious collection of minds, as varied as the tints of the rainbow. Spiritualists adhere, like atoms of rock, to the fundamental facts enumerated on the cover of the Magazine, but in "belief" they are a mere tangled skein of silk—continuity without order. A long life of earnest thought, has settled us that the ethics and phenomena as registered in the New Testament are the rock substances on which all can stand. Any articles, therefore, on belief, that show the writers to be wordy, foolish, and unlearned, we must reject with kindness of thought. If the writers have a will of their own—so have we.

SPIRIT.—In August number, in an article on "Spirit," we had to individualise spirit as a "living principle," because those two words conveyed the life idea better than the use of the words "living power" or "living substance." Spirit, we consider, is a substance so infinitely refined, that neither the 18,000 diameter microscope of Dallinger nor the electric light beam of Tyndal can give the image—yet, that it exists is a fact. In May last there flashed on us the law of life and how developed in the germ; but, as life was before our birth, and will be after our death, and we would be badgered for revealing it, and possibly our usefulness as exponents of spirit-life and power to "a gain-saying and rebellious generation," in and out of the Churches, be mocked, we are at present silent.

BRITISH THOUGHT.

DEAN STANLEY, who is spending some holidays in Scotland, and who is now in excellent health, preached 19th August, 1877, in the parish church of Roseneath, his subject being suggested by the parable in St. Luke, "Two men went up into the Temple to pray, the one a Pharisee and the other a Publican." For nearly an hour he traced the Pharisee and the Publican of everyday life through their several disguises, and dwelt upon some of the terms in which they are perpetually reappearing in the world. He was not always a Jew who was one outwardly; he was not a Gentile who was one outwardly; neither was he

always orthodox or religious who was so outwardly; nor was he always a heretic who was one outwardly. In the ancient Church there was a maxim that it was possible to hold orthodox truths in a heretical manner and heretical truths in an orthodox way. Old truths often became the mask of modern error, and modern error often became the mask of old truths. There was a secret Popery in the heart of many a rigid Protestant; there was a secret Antinomianism in the midst of the most rigid Catholicism; there was a secret rationalism in the midst of the most rigid dogmatism; there was a truth which, being held in unrighteousness, was turned into positive error. There was, on the other hand, an error which, being held in an honest and good heart, ripened into positive truth. There was a humility and reverence about sacred things which, while fearing to approach them, was itself religious. There was a sincere belief in the midst of unbelief. There was the belief of Job, "Though he slay me, yet will I trust in Him." There was a faith intense in proportion to its scantiness; there was a prayer fervent in proportion to its misgivings. There was a grasp on divine truth firmer and stronger by far than the intolerant acquiescence of hereditary belief. There was a sense of the exceeding sinfulness of sin deeper than to be expressed in any fixed form of words. Of all prayers there were few more sacred and comprehensible than the single agonised, almost inaudible murmur of the half heathen, half outcast Publican, "God be merciful to me a sinner." That was the litany of the universal Church. It should be the prayer of all mankind.

AMERICAN THOUGHT.

THE SCIENCE OF IMMORTALITY.—The following suggestive thoughts are from an essay on "Religion and Science," by Professor H. B. Norton, read before the General Association of California, at its annual meeting at Redwood City, last October:—

"And, brethren, it seems to me that we may discern a promise, and a prophecy even, in the universal spirit of questioning and unrest. *God is arising to shake the earth, that the things which cannot be shaken may remain. We are on the threshold of a new era. God gives to each age the gifts that it most needs. The child leans upon its parents, accepts their statements, reasons not, walks by implicit faith. Humanity has lived as a child. But now period of the maturity is approaching when it must put away childish things. We insist upon knowing; we*

demand proof of all things. And as God has provided an answer to every question, so I believe He has to this. *Thomas's doubts were as much honoured and as fully satisfied by our Lord as was John's unquestioning love.* I believe that out of this fierce doubting, questioning, praying for light, this restless striving, this heart-hunger that will not be appeased, this wrestling in the darkness with the Unknown One, whom we will not let go except He bless us, will arise a solution grander than we have power to believe. *First, that which is natural, and afterward that which is spiritual.* Modern science is laying a foundation of exact methods and infallible results, and these methods are being used in more and more subtle fields of research. *I believe that out of the border-land of dream, trance, seership, and the thaumaturgies of all ages, with their confused and baffling results, is yet to arise the Science of Immortality."*

Physical Phenomena.

GERM MINUTENESS.—Prof. Allen Thompson, states the first thing which strikes us as remarkable connected with the ovum is the very great variation in size as compared with the entire animal, while in all of them the same simple or elementary structure is maintained. The ovum of mammals is, for example, a comparatively small body, of which the average diameter is about 1-150th of an inch, and which consequently scarcely weighs more than a very minute fraction of a grain, which may be calculated perhaps only at the 1-12,000th part. And further, in two animals differing so widely in size as the elephant and the mouse, the weights of which may be held to stand towards each other in the proportion of 150,000 to one, there is scarcely any difference in the size of the mature ovum. On the other hand, if we compare this small ovum of the mammal with the yolk of the egg in the common fowl, the part to which it most nearly corresponds, it may be estimated that the latter body would contain above three millions of the smaller ova of a mammal. The attribute of size, however, in natural objects ceases to excite feelings of wonder or surprise as our knowledge of them increases, whether that be by familiar observation or by scientific research. We need not, at all events, on account of the apparent minuteness of the ovum of the mammifer or of any other animal, have any doubts as to the presence of a sufficient amount of germinal substance for explaining in the most materialistic fashion the transmission of the organic and other properties and resemblances between the parent and offspring. For we are led to believe, by those

who have recently given their attention to the size of molecules composing both living and dead matter, that in such a body as this minute ovum of the mammal there may be as many as five thousand billions of molecules; and even if we restrict ourselves to the smaller germinal vesicle, and, indeed, to the smallest germinal particle which might be made visible by the highest microscopic enlargement, there are still sufficient molecules for all the requirements of the most exacting materialist biologist.

CONVICTION OF AN ASTROLOGER.—Considerable excitement was manifested in the neighbourhood of South Molton, North Devon, recently, in consequence of an old man, aged 86, living at Westdown, near Barnstaple, being charged with "using certain subtle craft, means, or device by palmistry and otherwise, to deceive and impose on certain of her Majesty's subjects." For some time past a woman named Elizabeth Saunders, living at Bishopsnympton, has been ill. Doctors have been of no avail, and on Saturday, the 4th inst., her husband sent for a man named Harper, who is known by the name of "The White Witch," but who calls himself a herbalist. He went to the house of deceased, felt her pulse, and said he did not know whether he could do her any good, as he was only a humble instrument in the hands of God. He gave her four or five iron rods in succession, with which she tapped a piece of iron held by her in the other hand, while lying in bed. At the ends of the rods were the names of different planets, such as Jupiter and Mercury. He also asked the age of the woman, and the hour she was born, saying he wanted to find out under what planet she was born. He gave her some bitters to take, but she died a few days afterwards. The defence was that the rods and piece of metal were a rude means of using electricity, by which means the defendant had made many cures, but no explanation was given as to the meaning of the names of the planets. It was stated that "The White Witch" charged the woman 25s. for his services, stayed in the house five hours, and had a glass of rum and some biscuits. Several witnesses were called, who said they had been cured of complaints in the legs and arms by the defendant's magic rods when nobody else could cure them. The Bench sentenced the defendant to a month's imprisonment. Notice was given of appeal, and he was admitted to bail. (Is it true that the medical men had given up the case? If so, what right has any police battery to prevent a sick man from employing any man he chooses to attempt his cure. If such an one did not cure no one had a right to interfere. Is it true that this man is noted for curing cases pronounced incurable by medical men? If so, it is an act of wrong to punish the healer by a month's imprisonment.)

ERUPTION OF MOUNT COTOPAXI.—The South American mails, which have just arrived, bring news of the second eruption during this century of Mount Cotopaxi, the largest volcano in the world. It is situated about 70 miles from Quito, in the Republic of Equador, and is nearly 19,000 feet above the level of the sea. On June 25th the eruption, which had been preceded by low rumblings and tremblings of the earth, took place. The flames ascended to a height of nearly 500 feet, and cinders and lava were thrown up in vast quantities, accompanied at intervals by shocks of earthquake. The steamer Islay, in the harbour of Guiquaquil, a distance of 150 miles, was covered by the particles of cinders supposed to have been carried that distance by the high winds. The town of Tacunga has been partially destroyed, and about a twentieth part of the population have perished. The country all around is flooded with the lava and cinders, which have in many places formed thick beds.

THE PROSPECTS OF ABYSSINIA.—The *Daily News* remarks that while our attention is absorbed in the fortunes of war in Bulgaria and Armenia, where the final result seems as yet to hang in uncertainty, news from Abyssinia has reached us of what seems to be one of the "Decisive Battles" of the world. Intelligence comes slowly from that distant region; but time brought us the fact that Kassa, the Prince of Tigre, had conquered Gobasie, and had assumed the triple crown, and with it the title of the King of the Kings of Ethiopia, and the new name of Yohannes, or John. After that he subdued Ras Warenia, who ruled Ambara; later still we had the news of the invasion of Abyssinia by the Egyptian troops, and the total defeat of the three attacking columns, and the complete extermination of at least one of them. Lastly, we hear of the victory of the Emperor Yohannes over Menelik, King of Shoa, who, according to the information, is himself a prisoner. The question naturally presents itself as to whether the new King of the Kings of Ethiopia will be able to maintain the title and power which he has won. If a hope is to be entertained for some chance of peace and rest to a long-troubled people, so that they may advance out of their present condition, it may, perhaps, be found in the character of the Emperor Yohannes. He is not a man of Theodore's mental power and energy, but he is, according to all accounts, a fairly good man, and he seems to be very far from deficient in ability. The fact that he has conquered all the enemies of his country in a short time seems satisfactory evidence on this point. If Yohannes, who is a comparatively young man, being under 40 years of age, can unite to the glory of military victory, which he has achieved, the still greater merit of conquest over the hearts

of the chiefs he has subdued, and can lead them into the more peaceful pursuits of industry and commerce, he may, before he ends his days, see a new era not only begun but well established. The Emperor claims his rights to the port of Massowah. Perhaps he may be able to add the taking of it from the Egyptians to the long list of his military exploits. This very desire for a port is an evidence of political sagacity; without it, Abyssinia is isolated from the world, and can make no progress in the peaceful arts. The Egyptians have knowingly encroached on Abyssinian territory on the west and the north; could they not be prevailed on to give up Massowah in return?—[In less than 20 years Abyssinia will be an ordinary route for Englishmen to reach the lake lands revealed to us by Livingstone and Stanley in Central Africa. Great Britain has earned the confidence and gratitude of Emperor John. Possibly by 1881 a new and mighty river will flow from Central Africa through Abyssinia.—ED.]

FREE MARRIAGES.—A great number of persons assembled yesterday morning, at the Church of St. James the Great, better known as the "Red Church," Bethnal Green Road, to witness a number of "free marriages," the usual fees not being demanded. As each couple entered the church they were hailed with alternate cheers and jeers. During the ceremony the crowd outside the church amused themselves by tossing to and fro the hassocks taken from the pews. Inside the building a disgraceful scene presented itself. Men wore their hats, smoked their pipes, and sat upon the backs of the seats. The centre aisle bore the appearance of a carpenter's shop, the hassocks having been torn open, and the shavings strewn about. Bills were distributed in the church announcing that no charge was made for seats, marriages, churchings, or baptisms (certificates free), and that on certain days in the week marriages could be performed separately, as the attendance was small. To avoid the unseemly behaviour of the crowd the married couples left the church either by the side doors or through the parsonage. They were, however, in many cases unable to escape without being followed by a crowd cheering and hooting; and ultimately took refuge in the neighbouring public houses.—12th August, 1877.

[Coddled British Roughs.]—Can it be right to teach them that they are to get everything but drink and "bacca" for nothing, from the hard-working middle classes who have to pay for everything they require?—ED.]

THE TELEPHONE.—Mr. Preece narrated the history of the telephone, and to Professor Graham Bell he accorded the distinction of having been the first to render possible the transmission of the human voice to a distance through a

telegraph wire. He first expounded the principle of the operation, and then opened communication by telephone between the platform and the Post Office of Exeter, and the operator at that distant city promptly and distinctly responded to the questions addressed to him. He described the state of the weather, declared he heard the applause of the audience, sang a line of a song, and when Professor Allen Thomson shouted "Hey diddle, diddle. Follow that up." The reply was immediately given, "The cat and the fiddle." The operator was also able to recognise the tones of Mr. Preece's voice when he spoke and to tell when a stranger to him used the telephone. In conclusion, Mr. Preece said that he should not be surprised if he was informed one day not far distant that Sir William Thomson had talked with Professor Graham Bell across the Atlantic ocean. Sir W. Thomson declared that merchants would be summoned to the telegraph office, and be able to have confidential conversation with a distant correspondent, and it would even be possible to utter a whisper which could be heard at the Land's End or the north of Scotland, and yet be unrecognized by a friend standing by the side of the speaker. Oral telegraphy he declared to be already an accomplished fact.

Several persons have been poisoned in this city and in New Haven by living near Ailanthus trees. The danger is most imminent when the tree is in blossom. The symptoms are headache, nausea, &c.

It is estimated that coffee is used by 60,000,000 of the human family, tea by 500,000,000, opium by 400,000,000, alcohol by 500,000,000, and tobacco by 700,000,000. A large proportion of the human family use substances that are either stimulants or narcotics.

Dr. George F. Waters, of Boston, claims to have discovered that bicarbonate of soda, or any other neutral alkali, is a very quick cure for burns or scalds; and he proved his faith by scalding his arm in the presence of a convention of surgeons, to test the cure.

Spiritual Phenomena.

AN AUTHENTIC APPARITION.—A writer in the current number of the *Church Quarterly Review* vouches for the following interesting incident:—"The fact is that this class of what are called 'ghost stories' are so numerous, and so thoroughly well authenticated, that the hesitation would rather be as to whether they be properly supernatural at all. We mean that

the question arises whether it may not be possible in the nature of things—under certain circumstances—for the departing spirit to manifest itself to distant friends at the instant, the fleeting moment of transition from this world to the other? If any one replies, if so, why is it not even more common? Our answer is easy. There are numbers of things quite natural which are much more uncommon than the well-ascertained instances of this class of events. In the house in which these pages are written a tall and wide staircase window, with a northern aspect, throws a strong side-light on the entrance into the chief living room, which stands at the end of a passage running nearly the length of the house. It was after mid-day, in mid-winter, many years since, that the writer left his study, which opens into the passage just mentioned, on his way to his early dinner. The day was rather foggy, but there was no density of vapour, yet the door at the end of the passage seemed obscured by mist. As he advanced the mist, so to call, gathered into one spot, deepened, and formed itself into the outline of a human figure, the head and shoulders becoming more and more distinct, while the rest of the body seemed enveloped in a gauzy, cloak-like vestment of many folds, reaching downwards so as to hide the feet, and from its width, as it rested on the flagged passage, giving a pyramidal outline. The full light of the window fell on the object, which was so thin and tenuous in its consistency that the light on the panels of a highly-varnished door was visible through the lower part of the dress. It was altogether colourless, a statue carved in mist. The writer was so startled that he is uncertain whether he moved forward or stood still. He was rather astonished than terrified, for his first notion was that he was witnessing some hitherto unnoticed effect of light and shade. He had no thought of anything supernatural, till, as he gazed, the head was turned toward him, and he at once recognized the features of a very dear friend. The expression of his countenance was that of holy, peaceful repose, and the gentle, kindly, aspect which it wore in daily life was intensified (so the writer, in recalling the sight, has ever since felt) into a parting glance of deep affection. And then, in an instant, all passed away. The writer can only compare the manner of the evanescence to the way in which a jet of steam is dissipated on exposure to cold air. Hardly, till then, did he realize that he had been brought into close communion with the supernatural. The result was great awe, but no terror, so that instead of retreating to his study, he went forward and opened the door close to which the apparition had stood. Of course he could not doubt the import of what he had seen, and the morrow's or the next day's post brought the tidings that his friend had tranquilly

passed out of this world at the time when he was seen by the writer. It must be stated that it was a sudden summons; that the writer had heard nothing of him for several weeks previously, and that nothing had brought him to his thoughts on the day of his decease."

WARNED BY A DREAM.—*The Wilmington (Ohio) Journal* says that Mrs. Alice Hegler, of Centerville, whose death from a coal oil explosion we recently noticed, dreamed the night before her death that she was to be burnt to death while kindling a fire with coal oil. Singular to relate, she was telling the dream to a neighbour who had dropped in, while she was in the very act of pouring the oil on the wood, and had just remarked that she put no faith in dreams, when the explosion occurred, and the next moment she was enveloped in the fatal flames.

STRANGE PHENOMENA.—Under the above heading we copy the following from the *Salem (Mass.) Gazette* of the 20th inst. :—

"The history of the past is filled with death-bed incidents of a wonderful nature. Newspapers often contain well-authenticated descriptions of death scenes in which the departing ones tell of seeing around them loved parents or children who have gone before, with outstretched arms to welcome them to their heavenly home. The following phenomena were witnessed at the death-bed of an old lady who recently died in this city, and were related to the writer by two members of the party present. Between the hours of four and five in the morning, while four women were watching in the chamber of death, loud knockings were heard by all of them on the head board of the bedstead. Soon beautiful music was heard outside of the back window, which approached nearer and nearer until it entered the room and filled it with melody. After these sweet sounds had entered the room, one of the ladies asked another if she heard anything. 'Yes,' said she, 'I hear beautiful music.' The two other watchers also heard it distinctly; so did the dying one, who feebly spoke and said, 'Sweet music; sweet, sweet music.' Query: Could these five women have deceived themselves, and merely imagined that they heard the angelic host? Would not a man be hung for murder on less positive evidence?

"The above communication comes to us (says the editor of the *Gazette*) with the authentication of a responsible name, and with the name of the dying woman referred to."

THE AKHALS OF MOUNT LEBANON.—Sheik Bechir has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will

place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages, taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round, to the astonishment of the holders. A stick at his bidding will proceed, unaided, from one end of the room to the other. On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room. The jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in a saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what kind those may conjecture who like to speculate upon such matters.

But it is in the more serious cases of disease or lunacy that his powers are called into play. Previous to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen, and sometimes thirty, days are thus passed in seclusion and fasting. At last, one of the genii, described by him to be much of the same appearance as human beings, will suddenly come before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genius replies at once that his request is granted, and encourages him to proceed. . . . That the Sheik stoutly maintains his intercourse with spiritual agents to be real and effective is unquestionable ; and indeed the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population. . . . There are priests who affirm that the Psalms of David contain an extensive series of necromatic passages, which, if thoroughly understood and properly treated, would place the world entirely at man's disposal, and invest him, through their medium, with miraculous powers.

Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about by the intervention of individuals who make this communion the subject of their study and contemplation. But as the ears of Europeans could only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in Lebanon. — *Churchill's Mount Lebanon.*

WAS IT SUPERSTITION OR KNOWLEDGE.—Louis Napoleon in his will emphasizes the solemn declaration, "With regard to my son, let him keep as a talisman the seal I used to wear attached to my watch." Wolsey was warned of his doom by a crozier head; Sejanus by a flight of crows. Dr. Johnson objected to going under a ladder. Montaigne avoided giving his left foot priority in putting on his stockings. Alexander was believed to have cut the Gordian knot with a slice of his sword. For good luck's sake, Augustus wore some portion of a sea-calf; Charlemagne, some trinket of unknown value. Mahomet was all fate, Bonaparte all star and destiny; Cromwell believed in September 3rd, and Louis Napoleon in December 2nd. Sylla called himself Felix—the child of fortune.

OHIO, U.S.A.—BUSY GHOSTS.—A very curious phenomenon has just occurred in this community. The scene of action is about five miles in the country back of the town, on a main road leading to Cadiz, at the house of Mr. William McComas, a wealthy farmer. The community around Mr. McComas are almost all Friends, Quakers, and are not in the habit of producing sudden excitements; hence their reports, together with those of well-known citizens of this place and Wheeling, stamp it with truth. About 9 o'clock on Monday morning Mrs. McComas heard a noise in the pantry, and on going in to learn the cause, was surprised to see almost everything there falling from the shelves on to the floor, and on replacing some cans of fruit, saw they would not stay, but reeled about and fell to the floor. Being alarmed, she at once went and called the men from the fields where they were at work. On coming into the house they were struck with amazement with what was going on. The neighbours were sent for, many of whom came at once and saw sights such as to throw the most advanced Spiritualistic medium far in the shade. The cooking stove moved from one side of the room to the other. A large piano, weighing about 800 pounds, moved out from the wall half way across the parlour. Two clocks, stationary upon mantels, fell off upon their faces on the floor. They were replaced and did not stop running, nor were they injured. A feather bed in one of the lower rooms raised itself high off the bedstead and rested on the floor, while a feather bed up stairs was carried from one room through another, down stairs, and rested on the hall floor. Pots filled with water were thrown off the stove. A sewing machine was thrown almost across the room and rested upside down. Several large jars, containing butter of different kinds, and weighing about 40 pounds, were turned upside down, and on being hastily filled by the almost frantic people, were placed in the

tub, where they remained but a moment, when they raised themselves out, emptying out their contents. A tea canister, filled with tea, moved across the room in such a position as to empty itself, and cover the floor with the tea as a farmer would cover the ground with grain; the drawers from the bureau would slowly move from their places out into the middle of the room; several large hams were repeatedly thrown from the hooks to the floor, books from the tables and book-case were thrown all about the room, and, in fact, everything movable was during the day thrown out of place. While the strange scene was transpiring the neighbours were flocking in, and passers-by were filling up the house. More than 100 saw the affair, and all speak of it as something unheard of before. A part of the things in the pantry had in the meantime been replaced by Mrs. Mc Comas, and while yet there explaining to a party of neighbours, everything she had replaced came tumbling down upon their heads. A batch of eight newly baked loaves of bread were torn into hundreds of pieces and cast about the room, several pieces of which were gathered up and sent to friends. The phenomenon lasted all day Monday until night, was quiet throughout the night, but commenced action again on Tuesday morning, and ceased about noon. Hundreds of people have and are still visiting the scene of excitement. Hacks are running from Bridport out to-day. The question in our excited community is, what is it? Dr. J. M. Todd, well-known in Pittsburg of Bridgeport, went out, and, "after a careful examination of all details and evidence," reports it as a mysterious and unaccountable truth.—*Pittsburgh Commercial*.

LACK OF KNOWLEDGE.

A MYSTERIOUS AFFAIR.—A sensation has been caused in the Parsee community by the disclosure of rumours which have been circulated in Bombay for the past three weeks with regard to certain mysterious circumstances that took place at the Towers of Silence on the 23rd of June. Early on the morning of the 23rd a Parsee died, and three hours afterwards his body was exposed to the vultures in Tower No. 1, locally known as Kapis Khao's Dokhma (a tower). In the afternoon another body was taken to the Towers, and it was decided to expose it in Kapis Khao's Tower also. The funeral procession proceeded thither, and had taken the formal farewell of the dead, which is customary, while the corpse bearers (nassasalars) were

opening the iron door of the tower. The nassasalars pushed the door open, looked in, saw something unusual, and then closed the door again. Descending the steps they told the mourners that the body could not be exposed there, but must be carried to another tower. They were questioned about their singular proceedings, but chose only to give evasive and rude answers. The procession was formed again, and moved on with the body to Tower No. 2, where it was duly exposed. One of the mourners suspected that all was not right, and he went to the sigree, or prayer-house, to watch the corpse bearers. He saw them re-enter Tower No. 1, where they remained for about half-an-hour. The suspicion dawned upon the watcher that the corpse bearers had observed some one alive (presumably the Parsee who had been exposed that morning in Tower No. 1), and had returned there to murder him in accordance with a well-known Zoroastrian superstition that no one should be allowed to return into the world from a Tower of Silence, otherwise he will be the cause of dreadful plagues.

NATIONAL PASSING EVENTS (SPIRITUAL).

THE PRIEST IN ABSOLUTION.—The following Address has been forwarded by Lord Abergavenny, on behalf of the Memorialists, to the Archbishop of Canterbury:—

“To the Most Reverend the Archbishops and Right Reverend the Bishops of the Church of England.

“We, the undersigned, lay members of the Church of England, beg to draw your Lordships’ attention to the late disclosures concerning the book entitled *The Priest in Absolution*, printed at the request of the clergy of the Church of England united in a Society called ‘The Holy Cross,’ and to express our great alarm at the introduction of the practice of Auricular Confession into the Church, and our sorrow and deep indignation at the extreme indelicacy and impropriety of the questions therein put to married and unmarried women and children.

“Believing, as we do, that the adoption of a system of Confession such as is set forth in the above-named book would be fraught with most fatal consequences to the Church, and would destroy all the friendly relations existing between clergy and laity, we would earnestly and respectfully urge upon your Lordships publicly to express your condemnation of such a system, and to withdraw all countenance from those who favour it, and

to urge upon your clergy the necessity of its disavowal and repudiation, especially with regard to all places of education." The Address is signed by 96 peers, including The Duke of Westminster, Duke of Manchester, Earl of Redesdale, Marquis of Abercromby, Viscount Hardinge, Earl of Jersey, Lord Sondes, Earl of Harrowby, Duke of Grafton, Earl Fortescue, Lord Henniker, Duke of St. Albans, Lord Leconfield, Earl of Cork, Earl of Morley, Viscount Middleton, Earl Fitzwilliam, Marquis of Bristol, and the Earl of Clancarty.

The Archbishop replied on Monday as follows:—

"My dear Lord,—I beg leave to acknowledge with thanks your letter of the 9th inst., which reached me two days ago, accompanied by an Address to the Archbishops and Bishops of the Church of England, signed by 96 Peers.

"I shall not fail, at the next meeting of the Bishops, to lay before my brethren this important document.

"Meanwhile I have no hesitation in assuring your Lordship, and those who have signed this Address, that nothing shall be wanting on my part to maintain, with God's blessing, the pure Scriptural character of our Reformed Church."

The Pope's JUBILEE.—The *Tribunes d'un Spectateur* says: "At the Vatican an account has been drawn up of the sums brought to the Pope by the pilgrims during the jubilee of Pius IX., and which amounts to 16,476,381*fr.* Of that total 9,190,000*fr.* was in gold, and the rest in paper. The money will be employed as follows, by order of his Holiness:—Four millions will be paid into the funds of the Holy See: four soldiers who have remained faithful to the Pope and their families; four millions will be employed in restoring monumental churches, and in executing works of recognised utility, serving at the same time to encourage art and industry; the balance of 4,476,381*fr.* will be distributed in subsidies to charitable institutions such as hospitals, asylums, &c., and to aid the clergy and religious orders in the poor parishes." [We presume wealth equal to the above amount was given in previous stones and jewellery. The wealth of his confidant Cardinal Antonelli at death, and with a lapsed moral character, show that poverty and purity are not always the sequence of personal clerical action;—show the non-safety of trusting in men spiritually, because they happen to hold office.]

SPARKLING THOUGHTS.

NARROW-MINDED men, who have not a thought beyond the sphere of their own outlook, remind one of the Hindoo maxim, "The snail sees nothing but its own shell, and thinks it the grandest palace in the universe."

Nothing is so dangerous as error—nothing so safe as truth.

The parent who sends his son into the world uneducated, defrauds the community of a useful citizen and bequeaths a nuisance.

Oh, rippling river of laughter! thou art the blessed boundary line between the beast and man, and every wayward wave of thine doth drown some fretful fiend of care.

Nothing is so uncertain as the minds of the multitude.

Beware of judging hastily; it is better to suspend an opinion than to retract an assertion.

There is a silken string connecting all virtue. It is called moderation.

"There is no secret about success in life," said Commodore Vanderbilt; "all you have got to do is to attend to your business and go ahead—except one thing," added the commodore, "and that is, never tell what you are going to do until you have done it.

There are no such things as trifles in the biography of man. Drops make up the sea. Acorns cover the earth with oaks, and the ocean with navies. Sands make up the bar in the harbour's mouth, on which vessels are wrecked; and the little things in youth accumulate into character in age.

We often omit the good we might do in consequence of thinking about that which is out of our power to do.

It would be a good thing if all our brave firemen were pianists. During a recent large fire an elegant piano was saved from the flames simply because a fireman was able to play upon it.

"Fellow-travellers," said a coloured preacher, "ef I had been eatin' dried apples for a week, and den took to drinkin' for a monf, I couldn't feel more swelled up dan I am dis minit with pride and vanity at seein' such a full attendance har."

I beleave in predestinashun. If a man *will* drink whisky and *won't* work, he iz predestined to bekum ragged, sore-eyed, and iz reeling on to the devil.

TRUST AND REST.

FADING, still fading, the last beam is shining :
 Father in heaven ! the day is declining ;
 Safety and Innocence leave not with light,
 We trust Thee in day, so we trust Thee in night ;
 From the fall of the shade till the morning bells chime,
 In Thy love resting, await we Thy time.
 Thou art all goodness, turn we ever to Thee.

Father in heaven ! Thou hearest our call,
 Thou lovest and guidest and carest for all ;
 Feeble and fainting we trust in Thy might,
 In doubting and darkness Thy love is our light.
 We will sleep on Thy breast while the night taper burns,
 Wake in Thy arms when the morning returns.
 Thou art all goodness, turn we ever to Thee.

THE WORKERS WIN.

THE seed which lies inert and cold,
 Will neither flower nor fruitage bear,
 Unless it struggles through the mould
 For light and air.
 The soul that seeks for Freedom's prize
 Must Freedom's battle first begin—
 True effort never vainly dies.
 The workers win.

Through weary years of want and woe
 The soul irresolute must wait,
 While he who strikes the timely blow
 Will conquer fate.
 The might that nerves the hero's arm
 Springs from the manly might within ;
 The coward *only* flies from harm.
 The workers win.

Yet Truth shall sound her bugle-call,
 And Justice draw her flaming sword—
 The spirit of the Lord on all
 Shall be outpoured.
 A countless host, unseen, but near,
 To hopeful human hearts akin,
 Repeat the words of lofty cheer :
 "The workers win."

Oh, fainting soul ! "take heart of grace !"
 Though dangers in thy pathway lie,
 Pursue thine heaven-appointed ways
 With courage high.
 One grand, eternal law, controls
 The life without—the life within,
 Heaven is no place for idle souls—
 The workers win.

LIZZIE DOTEN.

CUNARD LINE.—Notice.—With the view of diminishing the chances of collision the steamers of this line take a specified course for all seasons of the year. On the Outward Passage from Queenstown to New York or Boston, crossing meridian of 50 at 43 lat., or nothing to the north of 43. On the Homeward Passage, crossing the meridian of 50 at 42 lat., or nothing to the north of 42.

CUNARD LINE ROYAL MAIL STEAMERS. LIVERPOOL to NEW YORK direct EVERY SATURDAY, and BOSTON EVERY THURSDAY. Fares: 15, 17 and 21 guineas; return tickets, 30 guineas. By steamers not carrying steerage: Outside berths, £26 single, £45 return. Inside berths, £18 single, 30 guineas return. Apply to D. & C. MAC IVER, Liverpool and Queenstown; G. & J. BURNS, Glasgow and Dundee; or W. CUNARD, 6, St. Helen's Place, Bishopsgate Street, E.C., and 28, Pall Mall, S.W.

CUNARD ROYAL MAIL STEAMSHIPS.—Third-class fare for NEW YORK, Boston or Philadelphia, every THURSDAY and SATURDAY, 6 guineas. Apply to Messrs. D. & C. MAC IVER, Liverpool, or to H. OPPERMAN, 45, Drummond Street (facing Euston Station), London.

LAW LIFE ASSURANCE SOCIETY, Fleet Street, London.

Invested Assets on the 31st December, 1876	...	...	...	...	£5,493,862
Income for the past year	...	...	...	...	488,970
Amount paid on Death to December last	...	...	...	...	11,148,830
Aggregate Reversionary Bonuses hitherto allotted	...	...	...	...	5,523,138

The expenses of management (including commission), are about $4\frac{1}{2}$ per cent. on the annual income.

Attention is especially called to the New Rates of Premium recently adopted by the office

*The Rates for Young Lives will be found materially lower than heretofore.

Policies effected this year will be entitled to share in the profits at the next Division, in December, 1879.

Forms of Proposal, &c., will be sent on application to the office.

LAND SECURITIES COMPANY (Limited). Established 1864.
Subscribed capital, £1,000,000. Paid up, £100,000. Uncalled, £900,000.

DIRECTORS.

JOHN CLUTTON, Esq.	JOHN HORATIO LLOYD, Esq.
FREDERICK L. DASHWOOD, Esq.	HON. HENRY W. PETRE.
HENRY FARQUHAR, Esq.	G. R. H. SOMERSET, Esq., Q.C.
A. STAVELEY HILL, Esq., Q.C., M.P.	PHILIP TWELLS, Esq., M.P.

GRANVILLE R. RYDER, Esq., M.P., Managing Director.

The 46th QUARTERLY RETURN of the Land Securities Company (Limited), under 28 and 29 Vict., c. 78, and 33 and 34 Vict., c. 20, to the Government Office of Land Registry, showed on March 31, 1877.

Amount of registered Mortgages	...	...	...	£1,921,548	15	0
Amount of registered Mortgage Debentures...	...	...	...	1,907,372	18	6
The value of the registered Mortgages has been certified under						
the above Acts to be not less than	...	...	...	2,883,000	0	0
Making the margin of value not less than	...	...	...	961,000	0	0

The Mortgages thus registered are deposited at the Land Registry as a basis for the issue of Mortgage Debentures of not more than aggregate equivalent amount, additional Mortgages being registered, and deposited as additional Mortgage Debentures are required. The holders of the registered Mortgage Debentures have, in addition to the security of the Mortgages, the collateral guarantee of the uncalled capital and assets (representing the paid-up capital) of the Company.

Trustees having certain powers, may invest under 28 and 29 Vict., c. 78, s. 40, in the registered Mortgage Debentures.

The Mortgage Debentures are issued at present, at the following Rates:—

If repayable on six months' notice, or for a fixed term of less than seven years, £4 per cent.

If for seven years, and up to 10 years, £4 5s. per cent.

For further particulars apply to GRANVILLE R. RYDER, Esq., M.P., Managing Director, Land Securities Company (Limited), 1, Gt. George St., Westminster, S.W.

ROYAL MAIL ROUTE to PARIS in 9 $\frac{3}{4}$ HOURS, BRUSSELS in 9 $\frac{1}{4}$ HOURS, by LONDON, CHATHAM, and DOVER RAILWAY, *viâ* Dover and Calais—sea passage 80 minutes—to Italy (*viâ* Mont Cenis), India (*viâ* Brindisi), Germany and the Continent, twice daily (Sundays included).

	1st & 2nd class.	1st class.
From Victoria	7.40 a.m.	8.20 p.m.
From Holborn Viaduct	7.35 a.m.	8.15 p.m.
From Ludgate Hill	7.38 a.m.	8.18 p.m.

Return Tickets to Paris and Brussels available for one month.

To Paris and back :

1st Class	£4 15s. 0d.
2nd Class	£3 15s. 0d.

To Brussels and back :

1st Class	£3 16s. 6d.
2nd Class	£2 17s. 0d.

Through tickets to Turin, Milan, Venice, Nice, Florence, Rome, Genoa, Leghorn, Naples, and all the chief Cities on the Continent.

SPECIAL CHEAP TICKETS to PARIS and BACK for 31s. 6d., third class, and 47s. second class, available for 14 days, from HOLBORN VIADUCT, Victoria and Ludgate Hill Stations, at 6.20 p.m. daily, by LONDON, CHATHAM & DOVER RAILWAY.

LONDON, CHATHAM and DOVER RAILWAY. Shortest and most direct route to RAMSGATE, Margate, Broadstairs, and Herne Bay, by CHEAP FAST TRAINS DAILY (except Sundays).

	a.m.	p.m.	p.m.	p.m.	
Leave Victoria.....	10.48	1.0	3.10	1.53	Exp. Trains }
Leave Holborn Viaduct	10.45	12.57	3.7	1.50	Saturdays }
Leave Ludgate Hill	10.48	1.0	3.10	1.53	only. }

FARES:

Single.

1st class, 10s. ; 3rd class, 5s.

Return.*

1st class, 15s. ; 3rd class, 8s.

* Return Tickets are available on the same or following day, and those issued on Friday or Saturday are available for the return journey by Cheap Fast on following Monday and by Special Express on Monday morning, leaving Ramsgate 7.25 a.m., Broadstairs 7.30 a.m., Margate 7.35 a.m., Herne Bay 7.55 a.m., on prepayment of 3s. on a first-class and 1s. 6d. on a third-class ticket.

LONDON to BERLIN in 26 HOURS.—The NEW DIRECT EXPRESS SERVICE, *viâ* Dover and Calais, and Dover and Ostend, from the VICTORIA, Holborn, and Ludgate Hill STATIONS of the LONDON, CHATHAM and DOVER RAILWAY, DAILY, at 8.15 p.m., arriving the following night in Berlin at 10.15 p.m. Through tickets and registration of baggage.

NEW ROUTE TO TUNBRIDGE, TUNBRIDGE WELLS, St. Leonards and Hastings, by LONDON, CHATHAM and DOVER RAILWAY. On and after July 1, 1877, trains will run and passengers be booked through from VICTORIA, Holborn, Ludgate and all stations as far as Sevenoaks to Tunbridge, Tunbridge-Wells, St. Leonards, Hastings, and intermediate stations, and vice versâ. Arrangements have also been made for through booking of merchandise, minerals, live-stock, &c.

LONDON:

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